

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case,

EX5882

Shelf,

W35

Book,

A DONATION

FROM


Princeton University

Received

Pardon of Rodgers,

from his affectionate Mother.

Alexander Robinson Rodgers.

New York
July 25th 1848 } -


*Transcribed & Edited —
from his Autobiography*

ECCLESIASTICAL REMINISCENCES

OF THE

UNITED STATES.

BY THE

REV. EDWARD WAYLEN,

LATE RECTOR OF CHRIST CHURCH, ROCKVILLE, MARYLAND.

ELEVEN YEARS RESIDENT IN AMERICA.

“The surest pledge of perpetual peace between the two countries is to be found in their community of Faith, and in the closeness of their *Ecclesiastical* intercourse.”—
ARCHBISHOP HOWLEY.

NEW YORK:

WILEY AND PUTNAM, 161 BROADWAY.

1846.

.....
C. A. ALVORD, PRINTER,
Cor. John and Dutch Sts.

.....
F. B. SMITH, STEREOTYPER,
216 William Street.

TO THE

MOST REVEREND WILLIAM HOWLEY, D.D.

PRESIDENT ;

THE REV. DR. RUSSELL, AND CHARLES J. MANNING, ESQ.

TREASURERS ;

THE REV. A. M. CAMPBELL,

SECRETARY ;

AND THE COMMITTEE OF

THE VENERABLE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

IN FOREIGN PARTS ;

The following Pages,

EXHIBITING SOME OF THE PRESENT FRUITS, IN THE UNITED

STATES, PRODUCED BY THE EARLY EFFORTS OF

THE FIRST MISSIONARY SOCIETY IN THE WORLD.

ARE APPROPRIATELY DEDICATED.

CONTENTS.

CHAP.	Page
I.—Passage, and First Impressions.—New York	1
II.—Long Island Sound.—Newport	7
III.—New Bedford	12
IV.—Boston.—The Bishop of the Eastern Diocess	15
V.—Sister Mary, St. Henry	19
VI.—The North End	23
VII.—Parenthetical	26
VIII.—The Churches of Boston	38
IX.—Boston Sectaries	41
X.—Some Natural and Artificial Features of Boston	44
XI.—Lowell.—Nashua.—Merrimack.—Amherst.—Goffstown.— Hopkinton.—Contoocockville	47
XII.—Concord.—Epsom	52
XIII.—Dover.—Portsmouth.—Newburyport.—Salem	59
XIV.—Salem Witchcraft Delusion.—Object, and Conception of the Plot	65
XV.—Salem Witchcraft Delusion.—Development and Execution of the Plot	74
XVI.—Salem Witchcraft Delusion.—Discovery and Exposure of the Conspirators.—Fruits of Faith among the Victims	82
XVII.—Salem Witchcraft Delusion.—The inquisitors Noyes and Mather	94
XVIII.—Witchcraft Delusion in England.—Fruits of Faith	108
XIX.—General Convention of the Church in 1835	113
XX.—Rhode Island.—Narragansett Bay	133
XXI.—The Rhode Island Church.—Dr. Crocker	135
XXII.—Collegiate System of the United States	138
XXIII.—Providence.—Olneyville.—West Smithfield.—Fruits of the “Voluntary System” in New England	142
XXIV.—Rhode Island Convocations	152
XXV.—My First Parish	156

CHAP.	Page
XXVI.—Withdrawal from the Eastern Diocese, and Farewell of New England	159
XXVII.—The Church in New England.—Retrospect.—Encouraging Prospect.—Mr. Newton's Testimony	163
XXVIII.—New York.—Dr. Milnor.—Dr. Wainwright.—Mr. Colton.—The "Temperance Society."—The Bishop of Vermont	174
XXIX.—A Sunday in Philadelphia	184
XXX.—Philadelphia Lions	188
XXXI.—Journey to Washington and Alexandria.—Indian Chiefs	191
XXXII.—Baltimore.—Dr. Wyatt	196
XXXIII.—The "Roman Catholic" Society in America	201
XXXIV.—Supplementary to the last	215
XXXV.—Dr. Henshaw.—Dr. Dorr.—Philadelphia Female High School.—Return to New York	224
XXXVI.—Boarding-House Life.—General Convention of 1838.—General Theological Seminary.—Columbia College	232
XXXVII.—Philadelphia.—Dr. Tyng.—Journey to the Interior.—Lewistown.—Harrisburgh.—Settlement in my Second Parish	237
XXXVIII.—[Old] York	242
XXXIX.—The Church in Delaware.—Pennsylvania Convention	246
XL.—Andalusia Murder.—Bristol	250
XLI.—The Hudson.—Katskill.—Kinderhook	257
XLII.—Niagara	266
XLIII.—A Week in New Jersey	271
XLIV.—New York Convention.—Bishop Chase.—Dr. Lancy	277
XLV.—The Pew Nuisance.—The Church <i>versus</i> Fashionable Denomination	281
XLVI.—The Alleghanies	287
XLVII.—The Ohio River.—Steubenville.—American Climate	291
XLVIII.—Pittsburg—The Mountains recrossed	295
XLIX.—An Eloquent Preacher.—Reflections	297
L.—Ministerial Preparation in the United States	304
LI.—Rubrical Conformity	317
LII.—General Convention of 1841	341
LIII.—General Convention of 1841, continued.—The Pastoral Letter.—St. Paul's Church described	353
LIV.—Journey to Michigan.—Rochester.—Parish Troubles.—Lake Erie	373
LV.—Detroit.—Bishop M'Coskry.—Natural Features and History of Michigan.—Jackson.—The Indians.—A Missionary Priest	377
LVI.—"New School" Presbyterianism.—Return to Philadelphia	386

CHAP.	Page
LVII.—Philadelphia Suburbs.—The Artists' Fund Hall	395
LVIII.—A Mourning Church.	402
LIX.—Removal to Maryland.—Two "Puseyite" Rectors.— "Chapel Royal" at Washington.—Rockville.—History of the Maryland Church	410
LX.—Maryland Diocesan Convention.—Anti-Tractarian Move- ment.—Result	420
LXI.—General Convention of 1844.—Spasmodic Action of Alarm- ists	427
LXII.—An Episcopal Consecration.—The Bishop of Pennsylvania's Resignation.—The Bishop of New York's Trial.	435
LXIII.—Bishop Chase and Jubilee College	449
LXIV.—Consecration of the Foreign Bishops.—Bishop Southgate and the Syrian Church.	453

P R E F A C E .

THE following sheets are intended to follow up the design of several recent works on the same subject ; the success of which, while it affords evidence of a growing interest amongst British Christians in whatever relates to the cause of catholicity in America, appears fully to warrant another contribution to the same subject.

The author has made no effort to shape and adapt his narrative to any established model in the same department of authorship ; nor is he prepared with any apology for the prominence which is given to himself—unavoidably in a journal embracing travels and scenes in public and domestic life, in the latter of which, it will be observed, he only appears as a “Spectator.”

That he has spoken favourably of the Americans as a people, arises from his long and intimate acquaintance with them ; during which he has associated with almost every class in that community. He cannot lend himself to a falsehood to make his book *sell* ; though it has to be proved whether defa-

mation or grotesque caricature, applied to the people of a country, whose glory and greatness are our own, furnish the only staple commodities in this department of authorship. The Americans, as a race of people, inherit most of the good, and are free from many of the bad qualities which distinguish the nation whence they have sprung; nor has the free intermixture of continental blood effected any deterioration in their mental or physical qualities. The defects of character (arising solely from education) which distinguish a portion of them before the world, and the exhibitions of popular license which the country occasionally presents, originate in a combination of religious and political influences, in which the former has decidedly the largest share; as in the following pages is attempted to be shown. The picture they present is drawn, however, with far less depth of shade than many which others, belonging to a different religious communion from the author, have given before him. It is, indeed, unnecessary to go any further than to the testimony of the public teachers, and the printed organs attached to the more respectable protestant sects in America, in confirmation of its accuracy of colouring; as well as of the utter inefficiency of any existing institution, formed by the "*union*" of *sectarian influence and action*, to grapple with the augmenting evils—social and political—now threatening that land. It is in this view that the CHURCH CATHOLIC, growing up so strong amidst surrounding strife and disunion,

possesses an increased interest to the Christian philanthropist of the mother-country, to whom every stage of its progress, and particulars—perhaps, in themselves unimportant as matters of record—cannot fail of possessing some degree of interest. This consideration (added to the other, that persons and scenes are brought forward in these pages as yet but little known to a large class of English readers) has weighed with the author in yielding to those impulses which an interesting ecclesiastical relationship, in a land where he was politically an alien, naturally produced, whilst as he penned these chapters, the memory recalled seasons of Christian intercourse never to be forgotten, and hallowed by many tender and sacred associations. It was in this relationship that the author first understood, in its full meaning, the *reality* of that catholic bond of union which—as intended by its Divine originator—breaks down and utterly annihilates the lines of national prejudice. Viewed, therefore, in this light—as a familiar narrative of a religious and social connexion with that branch of the ONE FAMILY OF THE FAITHFUL which has spread out into a great American country from the larger growth in this, and which already numbers two millions of members, under twenty-eight bishops and thirteen hundred inferior clergy—no apology is necessary for any minuteness of detail which may contribute to familiarize the reader with *every part* of the picture here sketched. To catholic readers, nothing relating

to their fellow-catholics of the United States can be altogether uninteresting; and it is for catholic readers that this book is written.

These pages are also intended to demonstrate—if further historical demonstration be necessary—the Divine character of that glorious institution of EPISCOPACY, which is the inseparable note and mark of the Church Universal in all its true branches, wherever their blessed shade is afforded to the members of the human family. This, the wonderful success attending the early, and, more especially, the later efforts of those who have been labouring under the banner of Apostolic Order in the Western Continent; and the remarkable manner in which the ARK which they guide (under the pilotage of her Divine Captain) has been saved from those fearful storms which have shattered, or greatly impaired, *every other vessel* around her, sufficiently prove to the eye of faith.

May we not also hope that amongst all classes and creeds belonging to the two nations of a common ancestry, whose interests and (it is to be earnestly desired) whose destiny is the same, the age of petty rivalry, for its own sake, is passing away? “The rankling ill-will, and mutual backbitings,” that *Regina* justly “deplores, even more than the prospect of open hostilities,” is now almost confined to the lowest class of writers and politicians in either country. The vulgar brawlers of an electioneering party in the lower house of Congress are no more the exponents of the substantial class of citizens in

one country, than are the ultra-radical faction in the House of Commons representatives of the intelligence and virtue of the middle and higher ranks in Britain. Let this be mutually *understood*, and nothing will be wanting to complete a good understanding between the intelligent classes of the two countries.

Regina is also correct in affirming—what the author's own experience has satisfactorily proved to him—that even amongst the demagogue political capitalists, the arrogance and conceit which is erroneously charged upon the whole nation is, in fact, only a “defensive” weapon, resulting from the contempt which it was fashionable for English writers and public speakers to express for America and her institutions long after the war which made her independent of the mother country. Nothing can be truer than the assertion of this sagacious writer:—“Their bragging and blustering is superficial; in their heart of hearts every Yankee loves and reveres old England. They yearn towards their fatherland, which they still, in unguarded moments, call ‘home,’ with an affection *which needs but little encouragement* to become decided enthusiasm! The sovereign of these realms is still by them emphatically styled ‘the queen,’ as if no other female in the world wore the crown.”

Need anything more be added to show the unnatural, and it may be added, the *unnecessary* alternative of a *war* with such a country?

The people of the United States—the author's experience and intimate knowledge of them enable him to affirm it—those who form the mind of the nation, and who, it is hoped, will yet recover their legitimate control over the action of the country—are ready and desirous to join issue with us in securing a lasting alliance, and in all the schemes for more enlarged benevolence to which such alliance must naturally lead. Despite their “defensive” egotism, the Americans are fully alive to the fact of British superiority, both in physical power and the higher achievements of art and learning; claiming only equality of mental and intellectual greatness, the natural ingenuity and skill which has descended to them, and which they have undoubtedly improved, and the commercial enterprize which distinguishes both nations alike, above all others on the globe. Amongst the members of the episcopal communion this sentiment is universal; extending to a profound deference to England on all points relative to dogmatic theology and Church polity. England, as the land of the mother church, whose “long continuance of nursing care” gave their own a firm footing in the northern continent of the New World, is regarded with feelings of reverence and love by every Churchman: it therefore remains with the English nation, and especially the members of our national Church, to reciprocate a feeling based on such high and catholic grounds, in the spirit of the noble sentiment which forms (appropriately) the

motto to this volume, and in the assurance—a well-founded one, as the author's observation fully convinces him that "*the surest pledge of perpetual peace between the two countries is to be found in their community of faith and the closeness of their ecclesiastical intercourse.*"

Queen Square, Westminster.

Feast of St. Matthew, 1845.

ECCLESIASTICAL
REMINISCENCES.

CHAPTER I.

PASSAGE, AND FIRST IMPRESSIONS.—NEW YORK.

I SAILED from Bristol on the 25th of April, 1834, in the ship "Copia," a Newburyport merchantman, on its homeward course from Java. The vessel was making its first voyage; and being found, from its peculiar form, and the faulty construction of its deck, unfit for distant voyages, was condemned on its return to America, for foreign trade, and afterwards employed by its owners as a coaster. Owing to this circumstance the passage was long and dangerous, attended by great discomfort to the passengers (four in number with myself) who were driven from the cabin by the leaking of the deck in that part of the vessel, to the larger berths of the almost empty steerage. The constant leaking in the ship's bottom also obliged every passenger to assist frequently at the pumps, and kept the more timid on board in a constant state of apprehension for worse consequences.

These were serious drawbacks from the comfort of the passage, and made me repeatedly regret having given the merchantman the preference to a Liverpool packet, which I had been led to do as a saving of one half the expense.

The Newburyport captain asked twenty pounds for the passage, and the charge by the regular packets was then thirty-five guineas; the journey from Bath (where I took leave of my relatives) to Liverpool, making the whole expense by the latter more than double. Our captain did all in his power to lighten our difficulties. He was a man of some intelligence, and strictly moral in his deportment; indeed, the whole crew afforded a better example of steady conduct than I have since observed on the Atlantic in five succeeding passages. Not an oath was heard between the two ports, nor any exhibition of drunkenness or insubordination. It was the captain's custom to call the sailors together for prayers twice every Sunday, and every evening that the weather permitted; and their exemplary behaviour was doubtless the effect of this custom, and his own excellent example.

The other cabin passengers were an elderly gentleman from Somerset, on his way to Toronto in Canada, accompanied by his son, an interesting youth in his fifteenth year, and a medical relative, bound to the same place. On the 10th of June we reached New York.

The first appearance of this city as approached from the sea, after passing the Narrows, is unquestionably, one of the most picturesque that can be imagined. This arises more from its situation in the most beautiful bay in the world, than from any prominence of architectural elegance in the city itself; indeed, when the ship neared the wooden and poorly constructed wharfs, and I saw nothing but staring red unsubstantial looking warehouses overlooking them, I experienced a sensation, which I am persuaded every Englishman partakes on his first arrival at this port, of positive disappointment. Nor do I wonder at the admiration expressed by an American traveller* on landing at Liverpool at "the perfection, the beauty, and the magnificence

* The Rev. Calvin Colton. "Four Years in Great Britain," pp. 21.

of the masonry constituting the quays, docks and basins, contrasted with the wooden, feeble, and perishable docks and wharfs" of his own country.

It should be remembered, however, that New York, though pretty ancient, has not had the benefit of a municipal government long enough to compete in *every* particular with London or Liverpool; though the changes I have myself witnessed during the past ten years afford a good earnest of what may be expected. Doubtless, within that same period the preference for stone to any less perishable material, which is showing itself in the public buildings and churches of America, will extend itself to the wharfs and quays of the Trans-atlantic seaports.

Our luggage was soon examined by the Custom House officers, who were as polite and accommodating as could be wished, and conveyed to a hotel near the steam-boat wharf, whence my Canada bound friends designed embarking for Albany the same day. Here we breakfasted with an excellent appetite; of which, indeed, the quantity and variety of the viands were a sufficient provocative. Leaving our hotel for a stroll through the principal streets of the city, we shortly entered Broadway, which may be called its backbone. Here I soon found my first impressions giving way before those of admiration and surprise as we pursued our way up this noble thoroughfare. About two-thirds of its length is lined with shops, many of which vie with the largest establishments in Fleet Street or Holborn, though inferior in size and outward splendour to the shops of the west end. The rest of Broadway consists of private residences; several of which, as well as numerous houses in the north, or court end of the town, through which it passes, are elegant and sumptuous dwellings. The streets in this quarter are well built, and present an air of great neatness and cleanliness.

If, however, I should express my first impressions of the general aspect of the streets in the business part of New York for pedestrian purposes, (and my last too) it might look, and would be pronounced by Americans, New Yorkers especially, as ill-natured and exaggerated. I therefore, prefer presenting the life drawn picture given by the editor of the New York "Commercial Advertiser," a daily paper of high character, and the article written long since the period to which this chapter refers.

"There is a great difference between New York and London, in the regulation of side walks for pedestrians. The difference appears to be decidedly in favour of London, as people can manage to get along the pavements of that city. How much more noble and democratic is the practice in New York. Here, the side walks are put to their true uses. Wheel-wrights crowd upon them the damaged carts and waggons which they mean to repair at their leisure; vendors of oranges, pine-apples, cherries, stale fish and the like, spread out their stalls upon them; the boys 'slosh' them with water, from the hydrants, private and public; grocers pile up their empty barrels all over them, six deep and three high; stable keepers hitch their horses along them to undergo the pleasing process of currying, and the ladies get by as well as they can. All this is delightful to the philanthropic mind, and reflects infinite credit upon the municipal government."

We passed some churches in the course of our perambulations. St. Paul's in Broadway, and St. John's in the square of that name, claimed at this time the first notice on the score of architectural merit; but they are now eclipsed by the superior grandeur of Trinity, which has been five years in progress; and will be, when completed, the most important ecclesiastical building in the United States.*

* See Appendix No. 1.

As I had not at this time an introduction to a single person in this wide city, I only remained another day after seeing my fellow passengers off. We parted with mutual expressions of good will, and protestations of friendship, which the companionship of seven weeks on the ocean is well calculated to engender. I have rarely felt such keen regret, as on the occasion of this sudden and final separation from friends in a foreign land, where everything was new and strange. For the first time was I fully conscious of my situation, and felt in a manner which the untravelled reader can but faintly conceive, the distance of home—the thousand leagues of ocean that separated me from England. Returning to the hotel, I found little appetite for the meal which was spread, nor could any object or occupation shake off the excessive weight of gloom which pressed on my spirits at the close of this, my first day in America.

I employed the next morning in a visit to Brooklyn. The view from the heights is the finest in the neighbourhood; indeed, I have never seen anything, excepting Kattskill and London from Greenwich, which equals it. It takes in the entire Bay, covered with vessels of every size and nation; promontories, batteries, and the city itself lying at your feet, completing a *coup d'œil* of surpassing beauty. Wordsworth's picture of the latter came in a moment to my recollection, as with the alteration of a single word, equally descriptive of the prospect spread out before me:—

“ Earth has not anything to show more fair,
Dull would he be of soul who could pass by
A sight so touching in its majesty.
The city now doth like a garment wear,
The beauty of the morning; silent, bare,
Ships, towers, domes, theatres, and churches lie
Open unto the sea, and to the sky,
All light and glittering in the smokeless air,

Never did sun more beautifully steep
In his first splendour valley, rock, or hill.
Ne'er saw I, never felt a calm so deep,
The river glideth at his own sweet will,
Dear God! the very houses seem asleep,
And all the mighty heart is lying still."

CHAPTER II.

LONG ISLAND SOUND.—NEWPORT.

THE steam-boats which ply on the American waters have been so often described, that I will only record the important fact that the one which conveyed me from New York to Newport, belonged to the largest and most complete of the class. After tea the passengers formed in groups round the ladies' cabin, or promenaded the spacious deck. Having secured a berth I remained above till near midnight, when descending to the saloon I found the supper tables removed, and all excepting a whist party retired to their separate berths. I regretted afterwards that I had not addressed myself to my couch earlier, as the summons to the "passengers for Newport to get their *baggage* ready" broke on my ear when most inadequately recruited by scarce four hours rest. But Newport now stands out to view, and in a few moments more thirty or forty of us are landed at the wharf, and the huge boat ploughs her way onward towards Providence. We have passed through Long Island Sound and ninety miles of the open Atlantic, and are about one-third of the distance up Nanagauⁱsett Bay.

The hotel which received our party (all but myself being southern visitors to this favourite watering place) was one of the most comfortable I have put up at in the United States; and the civility of the servants more marked, both at the inn, and in the families of Newport, than I found elsewhere in the northern States. Indeed, Newport and its

precincts may be considered the Paradise of Englishmen, which is accounted for by the English origin of nearly all its citizens, some of whose pedigree ascends to the best parent stock of the mother country. I soon found cordial welcomes, and warm-hearted friends: and received on this, my first arrival, impressions which subsequent visits only helped to establish. There is nothing wanting in the society of Newport, that would be expected in the most refined circle of a fashionable English watering place.

The church was one of the first objects which attracted my notice. It occupies a central position, and is graced with a well proportioned spire. Dr. Wheaton was at this time the rector. He had filled the incumbency twenty-three years. At a subsequent period of my residence in America I was admitted to a very near and advantageous friendship with this worthy man, who is now deceased. Zion Church (in which I afterwards received ordination) was not at this time completed. It is about the same size as Trinity, and occupies a fine open site in the west end of the town. The Rev. John West, the first rector of this parish, holds a high place among the New England clergy. He is a good Hebrew scholar, and well versed in oriental literature; he has since been transferred to the larger parish of St. John's, Bangor, in Maine; of which (newly formed) diocese he is the most eligible candidate for the office of bishop; a post for which Bishop Griswold always designed him.

Newport possesses more interest to the churchman than any other spot in the United States—next to Jamestown in Virginia—as having been the place of residence and scene of the labours of Bishop Berkeley, an honored name in the early history of the Rhode Island Church. When Dean of Derry, in Ireland, he conceived the project of founding a university in America, and with this view, as well as of forwarding the general interests of the American Church, he

obtained from Sir Robert Walpole, George the First's minister, a promised grant of twenty thousand pounds, and removed to Rhode Island in September, 1728. "Here," writes Bishop Wilberforce, "he awaited the payment of the £20,000 endowment of his college. But a secret influence at home was thwarting his efforts. His friends, in vain, importuned the minister in his behalf, and equally fruitless were his own earnest representations. *The promised grant was diverted to other objects.* With the vigour of a healthy mind he was labouring in his sacred calling amongst the inhabitants of Rhode Island, making provision for his future college, and serving God with thankfulness for the blessings he possessed. 'I live here,' he says, 'upon land that I have purchased, and in a farm house that I have built in this island. * * * Amongst my delays and disappointments, I thank God I have two domestic comforts, my wife and my little son; he is a great joy to us, we are such fools as to think him the most perfect thing in its kind that we ever saw.' For three years he patiently awaited the means of accomplishing his purpose; until Bishop Gibson extracted from Sir Robert Walpole a reply which brought him home. 'If,' said he, 'you put this question to me as a minister, I must assure you that the money shall most undoubtedly be paid as soon as suits with public convenience; but if you ask me as a friend, whether Dr. Berkeley should continue in America, expecting the payment of £20,000, I advise him by all means to return to Europe, and to give up his present expectations.'"*

Thus disappointed, Dr. Berkeley returned, and the wretched minister who had deceived him, continued till his retirement from office deaf to all appeals on behalf of the Church in the colonies or any where else!—The feeling of the English people at this time was also too "protestant," and

* Wilberforce's History of the American Church, pp. 155.

the clergy too thoroughly Erastian to feel much sympathy for the distant members of the Church who constantly sent home earnest appeals for a colonial episcopate. Lulled in the arms of worldly selfishness, no efforts of Berkeley, assisted by Bishops Butler, Sherlock and Gibson, proved effectual in rousing either to an effort for their American brethren. The thing was a "novelty,—" an "innovation" on the "old" mode. They doubtless regarded the proposition for supplying North America with an independant episcopate as a "popish" scheme—for look! in South America the Spanish Church had erected (under a patriarch and six archbishops) thirty-two sees all filled.*

Bishop Berkeley died in 1773. He had left an extensive library in Rhode Island, the remains of which still exist. A handsome tablet to his memory is placed in Trinity Church. I shall never forget that I preached my second sermon in his pulpit.

Newport was one of the ports in the possession of the British during a great part of the Revolutionary War; at the termination of which, though the population had diminished, it was incorporated as a "city." The beauty of the waters of the Narragansett Bay on which the island stands, and which is overlooked at Newport, is well known. The citizens are hyperbolic in their terms of admiration of the fine bay before their town; but its "superiority to the Bay of Naples, or any other in the world" asserted by a native writer must be decided by those who, unlike the author, have had the opportunity of making the comparison. Combining the advantages of a sufficient depth of water for the largest ships, free access from the ocean, and—notwith-

* In Queen Anne's reign the interests of the Church were better understood. That admirable and pious Queen favoured a plan for founding four bishopricks in America; two for the continent, and two for the islands; but her death put a stop to its accomplishment.

standing its size, large enough for whole fleets—of being well land locked by Cananicut Island, it is certainly superior as a harbour to any other on the Eastern coast of America.

Congress has wisely established a navy yard here; and government workmen have long been engaged in building extensive forts for the defence of the harbour. The occupancy of Newport by an enemy would not now prove so easy a matter as in 1776!

CHAPTER III.

NEW BEDFORD.

I LEFT the hospitable roof of Captain ——, on one of the warmest days in June, for a visit to New Bedford in the neighbouring state of Massachusetts. The first part of the road lay through the fertile island of Rhode, which forms, however, an inconsiderable portion of the state so called. Two miles brought us to the village of Middletown, like every part of this island, very English in its aspect. At Portsmouth, four miles further on, a stone bridge crosses the strait (about a thousand feet in width at this point) to the main land. The face of the country was now changed for a stony sandy soil, which appearance continued nearly till the coach reached New Bedford, where we found dinner prepared for us at a comfortable hotel in the principal street of the town, to which we did ample justice.

New Bedford deserves a fuller notice than the plan of my notes will allow, or than it has yet received from any English tourist. It is altogether one of the handsomest built, and in point both of its fine situation, and the superior character of its society, one of the most attractive towns in the United States.

Buzzard's Bay, which indents Massachusetts from the south for about thirty-five miles, is remarkable for receiving no river properly so called. New Bedford, situated near the mouth of a cove or estuary called Acushnet River, is the entrepôt of this bay. The whale oil business has brought

a great deal of wealth to this place, which is seen in the style of many of the private residences, which, from the position of the town on a bank declining to the water's edge, appear to great advantage from the river's surface, or the opposite bank, where another town of about a third of the size stands, called Fairhaven. The wealthy citizens of New Bedford manifest much taste in their dwellings, which are generally surrounded by spacious gardens, with conservatories, shrubberies, etc.

The morning after my arrival at New Bedford, being Sunday, I worshipped in the congregational meeting house. The "congregationalists" answer in their views of church government and doctrine to the "independents" among the dissenters in England; who regard the independency of each congregation of Christians as the correct apostolic model; and being Calvinists, differ only from the "particular baptists" in the matters of infant baptism and open communion. As Massachusetts, which formerly included New Hampshire and Maine, was first colonized by the puritans, who were the progenitors of the congregationalists, this denomination numbers, as might be expected, many of the most respectable families and individuals in that section of the country, and the ministers are proportionably well educated.

The Rev. James A. Roberts, the pastor of the congregation, who preached on this occasion, was a fluent speaker. I heard him again in the evening when, in the course of an extempore discourse, he showed greater powers than the morning's sermon had brought to view. The style was characterised by vigour of thought, united to great liveliness of fancy, and a good share of elocution.

There was no church under episcopal control erected at the time of my first visit to New Bedford. The baptist, congregationalist, and unitarian, with the quakers, methodists,

and a small company of Romanists, embracing all the church going portion of the town. Mr. Bent, a presbyter of the diocess, was, however, holding regular services in a hired chapel lately vacated by a baptist society, to a feeble number. Through the praiseworthy exertions of that gentleman the number of converts to apostolic order soon became pretty numerous; and a fine gothic church of ample dimensions in the principal street is now regularly filled with a serious and devout body of worshippers.

It was at New Bedford that I first heard of the apostolic Griswold, with whose name and position in the American Church I afterwards found the dignitaries and clergy of the Church of England tolerably familiar. As the town was embraced within his diocess, he was extremely anxious to establish a congregation at so important a station, and had several times preached, and held services himself in the rooms and "upper chambers" of the primitive disciples, "receiving all that came in unto him."

CHAPTER IV.

BOSTON.—THE BISHOP OF THE EASTERN DIOCESS.

BOSTON is another place which to an Englishman presents on first entering it, a striking and pleasing similitude to home. The streets,—the architecture of the houses,—the very looks of the people abroad,—and the general aspect of almost every thing that his eye encounters—all contribute to remind him that, though in the new world, he is in the metropolis of that particular section of it appropriately styled “New *England*.”

This English aspect which marks every thing in Boston, is no where more strikingly seen than in the churches, whose sombre colored walls and oaken wood work, with the dark rich shade of drapery, and the curtained or stained medium, subduing the effect of a Trans-atlantic sky, communicate that “dim religious light” which in an instant carries the English worshipper back to the glorious fanes of his native land.

Such were my own sensations on taking my seat within the walls of Trinity Church the first time I entered that beautiful temple, whose battlemented tower, well decorated and substantial, and superb east window had several times attracted my notice in my earliest perambulations. On looking round, the air and appearance of the worshippers was sufficiently *distingue*. Numerous family groups occupied the luxuriantly (too luxuriantly) furnished pews which covered the spacious area. My immediate conjecture that

this was the "fashionable church" of the aristocratic quarter where it stands, proved on after enquiry correct.

But who is that venerable looking prelate seated in the episcopal chair which occupies the north of the altar? His features and scanty grey locks, bespeak a man of perhaps eighty; but no! his upright form as he rises to the awakening notes of the *Te Deum*, and the fixed expression of his speaking eye tell that only seventy winters have passed over his head. Right—he has performed the work of eighty years during forty years of ministerial service, twenty three of which have been devoted to the duties of the episcopate. He is the "Bishop of the Eastern Diocess," and the Presiding Bishop of the episcopal church in the United States.

I had heard and read of this distinguished ecclesiastic, and had seen his picture; but the impression I had received was a faint one of the original, which embodied all that the imagination paints as peculiar to a patriarch or an apostle. Frequently as I met him in after days, and much as I heard of his conversation in the most retired moments of his life, this impression was never lessened. His features uniformly expressed sanctity and benevolence, while his carriage combined dignity and the most childlike simplicity.

The good bishop was present on a visitation of the Boston parishes, and after administering the apostolic rite of confirmation to a number of interesting youth he preached a sermon, which received the deepest attention from the numerous assemblage. The words flowed from his lips naturally and fervidly, and more than one moistened eye among the young recipients of the Holy Ghost, gave testimony to the force of his earnest exhortations.

The "eastern diocess" it is known to my older readers, comprised the four States of Maine, New Hampshire, Massachusetts, and Rhode Island, since erected into separate

sees. At Bishop Griswold's death in 1843, there were 112 parishes and clergymen in that district of country. A small number, I admit, compared to its population, but considerable when compared with the number of clergy at the time he was consecrated to his office in 1811; when (though at that time the diocess included Vermont) there were only seventeen! And what was the entire strength of the American Episcopal Church at the time of his ordination to the lower rank in the priesthood in 1795? There were then only five bishops, and forty-nine clergymen in the whole United States. *The heathen had come into the inheritance of the Lord, and laid Jerusalem on heaps. Her faithful worshippers were become a reproach to their neighbours; a scorn and derision to them that were round about them. The vine which had been planted in the land by the Church of England, and watched by her with "a long continuance of nursing care,"* had been broken down, and almost plucked up.* The property of the Church had been alienated, and applied to secular uses. *Her enemies had confederated together against her—Edom with Moab—the Philistines with the inhabitants of Tyre—Asshur with the children of Lot, and had said, "Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance."*

Such was without figure the position of the Church in the United States at the time that the late presiding bishop first entered on his clerical duties, and the future primate was obliged, in addition to very arduous parochial labours, to eke out a slender support by taking the charge of a *district school*. "During the whole of my life," once remarked the bishop, "I have been constrained to be economical of time; few probably of my age have spent less of it in amusement and relaxation." And what was the spectacle which

* Preface to the American Prayer Book.

this faithful servant in the gospel vineyard was permitted to behold before he was taken from the scene of his labours, after half a century* of persevering industry, during which he had risen by successive gradations to the highest post of ecclesiastical distinction?—

The Heavenly Husbandman had *beheld and visited his vine, the vineyard which his own right hand planted; it has taken deep root, and filled the land; the hills are covered with the shadow of it, and the boughs thereof are like goodly cedars. She has sent her boughs to the sea, and her branches to the river.* Twenty-one bishop and a thousand faithful clergy† ministering to fifteen hundred congregations attested the gracious and protecting care with which the kind shepherd of Israel, who neither slumbers nor sleeps, had watched over the interests of his American flock!

* Including the period of his lay-readership.

† The number of American bishops is now 28, and of clergy 1240.

CHAPTER V.

SISTER MARY ST. HENRY.

DORCHESTER Heights, occupied by Washington when he compelled the British to evacuate Boston in the first campaign of the revolutionary war, overlook the city from the south, and afford a fine view of the noble harbour and its numerous islands.

As Boston has increased in population and wealth, the limits of the city have proportionably extended; and Dorchester Heights are now embraced within the regular city boundaries, and united to the old part by two bridges. The peninsula was, however, at the time of which I write, but partially covered with houses, and possessed many delightful walks with country prospects. I was several times attracted to this quarter of the town to catch the sea views, and explore the coves which indent its southern coast.

There stood on the northern slope of the hill, a Roman Catholic chapel dedicated to St. Augustine. My course lay by this chapel one Monday afternoon, late in the autumn of 1834. A throng of people gathered about the gates opening on the burying ground, seemed to give intimation of an interment; nor had I reached the turning of the road leading to the bridge, before the sounds of funereal music from beneath caught my ear, and the spectacle of a lengthened procession crossing it was distinctly visible.

The music rose louder on the ear as the procession moved up the hill. First came a cross-bearer with a company of

juvenile acolothists; next a numerous choir of chanters, preceding the coffin, which was followed by several priests in their altar vestments, and a large confraternity of nuns, "men of the holy cross," sisters of charity, etc.; the procession being closed by a body of citizens. So numerous was the latter class, that the line of procession extended unbroken from the chapel to the bridge, and was formed, as I afterwards learnt, of more than five thousand persons.

Curiosity impelled me to ascertain whose death it was that had called forth this exhibition of sympathy, and with this view I mingled in the train. I soon learnt that the deceased was a nun of the Ursuline Convent, of whose destruction by incendiaries a short time previous I had heard much.

The erection of the first conventual establishment in the New England States, where a strong and almost universal jealousy towards papacy may be said to be an hereditary sentiment among the native population; and that establishment near the capital of the state, and *adjoining Bunker Hill*, was a highly obnoxious circumstance to the people of Charlestown; and some of the abuses incident to such establishments coming to light, the buildings were one night burned to the ground by an incensed mob.

No good citizen will defend such a breach of the peace in a community where all Christians have an equal claim on the protection of the laws, in the exercise of their religious opinions. Bishop Griswold pronounced it "an enormous outrage, condemned and detested by every pious protestant in the country, and calculated to excite the sympathy of thousands, and to tend to the increase of such institutions. I hope," added the bishop, "through God's blessing, I may never have '*little* charity' for any denomination of Christians, and especially for those who steadfastly main-

tain so many of the essentials of Christianity as do the Roman Catholics."*

The alarm reached the convent, which lay about a mile from the town, after the inmates had retired to rest. They were directed to leave the building, no personal injury being intended to any one. One of the nuns, called Sister St. Henry, did not, however, receive the summons so soon as the rest, and fled, scarcely dressed, from the building into which the mob were now rushing, crossed a high wall, and losing her way among swampy lands, became greatly exhausted before she at length found shelter in a cottage.

* It is due to the bishop that I subjoin his strictures on the conventual system. "Imprisonment for life is justly deemed the greatest of punishments, that of death excepted; many think that even this should not be excepted. And to me it has seemed strange that a civilized people, Christians even, should suffer their citizens, without law or conviction of crime to be thus wholly debarred of their liberty. Is it right? is it not very great cruelty, that a young girl—*because* in a fit of enthusiasm or disgust with the world, or for any other cause she enters the convent, she should endure in consequence, this *dreadful punishment*? If it is said that she is reconciled to her condition and happy in her confinement, why not then tear away the grates, open the doors of her prison, and release her from all restraint? Do this and then—and not *till* then—shall we *believe* that she has no desire for liberty. That such hopeless confinement has, in ages past, caused a *vast deal of wretchedness* is known to the world. How much suffering has been endured in nunneries we shall not know till that day when the secrets of all hearts shall be disclosed, and the works of darkness be brought to light. But I would not dwell on this: I am pleased in believing that those sufferings, and indeed the number of convents, are being diminished. * * No one I believe is more averse to persecution than myself; and though I view the *vows* of those who enter cloisters as sinful, as tempting God, as swearing that they will never do what may afterwards appear to be *their duty*, and the will of God respecting them; and though I view the *imprisonment* of nuns as wholly unjustifiable, I am neither authorized nor desirous to judge those who think differently. To their own master let them stand or fall. As convents have been generally managed I view them as prejudicial to morals, and to religion. Yet if the *vows* and the *imprisonment* were discontinued they might be rendered useful as charitable institutions for the benefit of some whose age, or state of health, or other circumstances render such an asylum both convenient and justifiable."

—The Reformation, pp. 100—2.

From this retreat she was removed, with the rest of the sisterhood, to General Dearborn's mansion at Roxboro, which, by the politeness of its gallant owner, afforded a temporary shelter to the expelled occupants of the Charlestown convent. But the fever which the exhaustion of that night produced resisted every effort of medical skill, and Sister Mary died after a few weeks of patient suffering.

The victim to popular fury was beautiful and very accomplished; and her death excited warm commiseration from all classes; not the less among those who had shared in the feelings which originated the act of violence than among Romanists themselves: by many of the former was she attended to her last home. Whilst we cannot, with justice, charge the event of her death upon the Charlestown rioters as its *purposed* instruments, yet who can help sharing the tear of sympathy that bedews almost every cheek in that mournful train which now follows the last remains of one so young and fair!

The foremost part of the procession has now reached the chapel, whose portals are opened for the admission of the body. The *De profundis*, chanted alternately in its progress hitherto by the priests and choristers, has ceased its mournful long drawn notes; all heads are reverentially uncovered as the clergy enter the burying ground, and one, whose episcopal habit declares him to be a bishop, commences the burial service; the chapel, under whose pavement the body of Sister Mary is to be interred, is soon filled with the immediate followers of the corpse, consisting of the attendants, the *Religieuses* and the chief mourners; and as the lengthened shadows of the evening become blended with the increasing darkness, the crowds which have been augmenting round the chapel since the procession halted, gradually and quietly disperse.

CHAPTER VI.

“THE NORTH END.”

THE quarter of Boston familiarly known as “the North End,” embraces all that part of the peninsula on which the city is built lying north of Faneuil Hall. Like the east end of London, once the abode of wealth and state, it is now deserted by the denizens of fashion. Its narrow and crooked streets, and the looks of the houses, speak of an age gone by. In the centre of this neighbourhood old Christchurch rears its lofty spire, and the brick tower on which it is based, and which contains a fine peal of bells, is regarded by the inhabitants with an affection truly filial.

Salem Street, in which Christchurch stands, is the main thoroughfare of the North End. Here the matronly tenant, and the youthful miss of Snow Hill, and the spiinster boarder of Prince Street and the North Square purchase their finery, to be displayed among the throng of churchgoers who jostle each other in Salem Street on Sunday. In this part of the city old fashioned dwelling houses meet the eye, with projecting upper stories and roofs; windows, with small diamond shaped panes of glass in leaden frames, and numerous other vestiges of antiquity.

Copp’s Hill, on which my reader has doubtless stood; transported thither by the magic pen of the novelist Cooper, on the night previous to the memorable battle of Bunker Hill, is in this quarter. The greatest part of the eminence is occupied as a burial ground, covered with a countless

variety of head stones, and ruined monuments. On many of these are the crests and other heraldic emblems of the anti-revolutionary governors, and titled residents of "Massachusetts Bay colony."

But I must not forget the *church*, which is nearly a century and a quarter old. It is in the style of most English churches, with a spire 175 feet high. Some years ago the interior was remodelled by the vestrymen; the large east window closed up and its place supplied by an altar piece, the work of a native artist. On the architrave over the chancel, are the words "This is none other than the house of God, and this is the Gate of Heaven," over which is a finely executed representation of the descent of the Holy Spirit. In this church is a monument and bust to the memory of Washington, the first one erected in the country.

I had been spending a December afternoon inspecting the old burying ground on Copp's Hill, and was returning to my lodgings through Salem Street, when the bells of Christ-church broke forth into a merry peal; and seeing some persons, from different points, directing their steps towards the parish temple, I approached it, and crossed the venerable portals just as the choir commenced the rehearsal of a Christmas anthem. I should have supposed this preparatory musical exercise was the object of the open church but for the illuminated chancel and pulpit which gave intimation of the ensuing service. The practice of keeping Christmas Eve I found to be not an uncommon one in America; and the numbers who soon began to fill the church this evening betokened no inconsiderable degree of interest in the solemnities of the occasion. The service was conducted by two priests, the youngest of whom delivered an animated address from the pulpit on the approaching festival of the Nativity. Before the congregation dispersed, the organ which had accompanied a full and very efficient choir of

singers in the *Cantati* and *Deus Misereatur*, again struck up in the notes of an anthem paraphrased from the second chapter of St. Luke.

This observance of Christmas Eve was an example of reverence for ancient usage for which I was quite unprepared in America. Christmas Eve is a vigil in the Church of England—or to speak more correctly, it is marked in the English Prayer Book as such, on the same table with the evenings preceding fifteen other festivals; though (with the exception of Easter Eve) observed, I suspect, as little *as a vigil* as either of these evenings. This table is however expunged in the American Prayer Book, together with the names of all the Saints in the English Calendar for whom no Collect and Gospel is appointed.

CHAPTER VII.

PARENTHETICAL.

A FEW days after, I received an invitation from a vestryman of the parish to a seat in his family pew whenever I attended the church, of which I several times availed myself; but my imperfect acquaintance with the constitution and peculiarities of the episcopal Church as existing in America, gave me at this time a distaste for its worship which induced my attendance on other ministrations. I regarded it as a mere branch of the English establishment, which had survived the revolution; unsuited in its government, polity, doctrines, and worship to the country where I had taken up my abode. Subsequent examination and study showed me the magnitude of this error; and brought to my more matured knowledge that the Church Episcopal as existing in the United States, is in its framework more adapted to the genius of American institutions than any other denomination in the country—in its doctrines as pure—and in its worship more republican. The book of COMMON prayer is as well suited to the atmosphere of a republican assembly as to the worshippers in the Chapel Royal.

“I would very briefly show,” writes Bishop M’Coskry,* “the beautiful analogy which exists between the ecclesiastical institutions of the Protestant Episcopal Church of the United States, and the civil institutions of the United States.

* In his pamphlet “Bishops Successors of the Apostles.” p. 51.

“At the time of our civil revolution, the Church, as is well known, separated herself entirely from the jurisdiction of a foreign bishop,* and declared her independence; but she never could forget that ‘she is indebted, under God, to the English Church for her first foundation, and a long continuance of nursing care and protection.†

“Having received the apostolic succession from this Church, by which she could increase her ministry, and extend her influence, her first efforts were made to conform her whole *human* organization and legislation to that adopted and followed by the people of this country in reference to their civil government. The consequence was, that the government of the Protestant Episcopal Church in the United States, became truly republican in its character, as we will hereafter see, and in which I have no hesitation in saying that the rights of the people are better secured than in any other ecclesiastical organization; for there are no permanent officers, so far as the laity are concerned, but fresh representatives are yearly selected by the people, and have a voice in all her legislation.

* The Bishop of London. It is in the highest degree creditable to the prelates who have since the separation [which *Monsieur* of “The Tablet” will please observe was not a *dismemberment* of one branch of the Church from its mother stem, but a peaceful creation only of a separate independent legislature, conformable with universal catholic precedent] filled the see of London, that none of the friendly feeling and co-operation with the heads of the American Church has been discontinued; on the contrary they have voluntarily assumed nearly as much interest in her affairs, and given as much time out of that demanded by the greatly augmented duties since attached to the laborious and unenviable post of *Bishop of London* to this object as was formerly *exact*ed from them. In the case of the present diocesan, frequent pecuniary assistance on the most liberal scale towards the objects of church building, etc. has been added to those offices of friendly welcome and personal assistance which are *uniformly* rendered to the American visitors to England (not a few) who are introduced to his lordship’s notice.

† Preface to the American Prayer Book.

“But I will present the analogy to our civil government :—

“In both, the power of government resides primarily in the whole people.

“In both, the forms of government are representative. In the Church, however, there are no limitations in the application of the principle of universal suffrage.

“The parish meetings, and the town or district elections are analogous.

“The parish vestries, and the select men, or common councils of the towns or cities are analogous.

“The union of parishes into dioceses, and the union of towns or countries into states are analogous.

“The independence of the several dioceses, and the independence of the several states are analogous.

“The union of the several dioceses into one General Convention, and the union of the several states into one General Government are analogous.

“The Diocesan Conventions with their secretaries ; and the State Legislatures with their secretaries, are analogous.

“The representation in the Diocesan Conventions and the representation in the State Legislatures from the people directly, are analogous.

“The General Convention of the United Dioceses, and the general Congress of the United States are analogous. The House of Bishops in the former corresponding to the Senate in the latter, and the house of Clerical or Lay deputies in the former corresponding to the house of Representatives in the latter.

“But sufficient proof is here given to show how scrupulously careful the Church has been to guard as well as secure the rights of every member of her fold. The poorest member has an equal voice in her councils with the

most wealthy and influential, and no law is imposed upon any without their own consent.”*

The testimony of another American bishop, the Right Rev. Dr. Henshaw of Rhode Island, to this almost perfect analogy, and the conservative character of the Church episcopal on even republican institutions, in an address at laying the corner stone of a cathedral in the city of Providence, his see, will be appropriately added to that of the northern bishop.

“ While we intend that the structure now commenced upon this foundation shall do honor to the liberality of its proprietors, be an ornament to this beautiful and prosperous city, and a credit to our common country ; our chief hope is that it may be, in some humble measure, worthy of the high and holy uses to which it is to be devoted.

“ The edifice which is to be raised here will have a character stamped upon it widely different from that of the buildings which surround it. *They* are designed for the benefit and accommodation of man as an inhabitant of the world that now is, *this* is intended to minister to his welfare as an expectant of that which is to come. *They* have connexion exclusively with the things of Earth ; this will be chiefly devoted to those of Heaven. Not only so. It will differ from many of the *religious* structures around it, not only in its style of architecture, but also in reference to important points of faith and order and worship, in whose support and propagation it will be employed. The Protestant Episcopal Church, although among us the eldest daughter of the Reformation, has been too often viewed with feelings of distrust and aversion by her younger sis-

* That a Church represented by its enemies as incurably aristocratic in its polity and constitution, should thus mould itself to republican institutions without a change in its essential features is explained by its being of *divine* origin, and therefore, *intended* for “ every nation, and kindred, and tongue and people.”

ters. She has been too little known in this region of our country, and on this account, has been misapprehended and traduced. She has no dread of the most rigid scrutiny into her principles and institutions: for this has uniformly contributed to her elevation in the estimation of the wise and good. She makes no complaint of those who oppose her with the weapons of fair and manly controversy; for they serve only to illustrate the strength of her position and the granite durability of her bulwarks and buttresses. But there is cause to blush for the honour of our common christianity when, after she has proved impregnable in the warfare of calm discussion and dignified argument,—the appeal is changed from the understanding to the passions, from reason to prejudice, and she is assailed by the shafts of sarcasm and satire pointed by the wit of the grave orators of New England dinners, and the Reverend song-makers of the Tabernacle.

“We have reason to be thankful that the day is past when our good puritan forefathers imprisoned the quakers, ostracised the baptists, and forbade episcopalians to use the Book of Common Prayer, because, forsooth, they come to this western world to enjoy religious liberty, and to worship God according to the dictates of their own consciences! But we live in an age of public excitement and gross prejudice, unfavourable to the calm investigation of truth. It may not be amiss, therefore, on the present occasion, when we are surrounded by many fellow Christians of other names to take a brief notice of some of the popular objections to our Church, and attempt to show that it is entitled, at least, to toleration and respect in a free and enlightened community.

“One of the vulgar objections to our Church is—*that it is* ARISTOCRATIC.

“This objection must be made either with reference to

the nature of its *ministry*, the character of its *government*, or its practical *influence in society*. And whichever view may be taken of its bearing, an impartial investigation will show that it has its origin in ignorance or misconception.

“Does the objection arise from the *disparity* of orders in the ministry? Our only answer is—that we consider the Christian Ministry, as a Divine, not a human, institution. We receive it as it was appointed by the authority of our Lord Jesus Christ, and transmitted by his Apostles to succeeding generations. The same orders of the ministry existed in the New Testament Church, under the names of apostles, elders, and deacons. The same orders existed without opposition in the Church universal for fifteen hundred years; and the same orders now exist in every quarter of the globe, and are acknowledged by nineteen-twentieths of the Christian world. If the alleged odious feature, therefore, be inherent in the disparity of orders, we believe it to be one which no human authority has the power to remedy. But unless the two lower orders of the ministry universally or generally complain that their Fathers in Christ become their oppressors, lord it over God’s heritage, and govern them with the rod of tyranny instead of the law of love; unless the people complain that our ministry is more intolerant, bigoted and dogmatical—more disposed to entrap or oppress weak consciences—and more inclined to impose restraints upon liberty of thought and action than that of other names, we shall view the objection as a nullity; and continue to believe that the rule established by the Head of the Church for the regulation of his household is best adapted to promote the spiritual good and the true liberty of its members.

“Does the charge of aristocracy refer to the *system of*

our Ecclesiastical polity and government? It serves only to betray recklessness or want of information on the part of the objector. Let any man examine the constitution and canons of our Church, and he will not fail to perceive the striking resemblance between them and the civil institutions of this great confederation of republics. In our parochial arrangements for the annual primary assemblies of the people to elect their vestries and other local officers—behold the counterpart of our municipal elections. The Bishop, Standing Committee, and convention of Clerical and Lay Delegates in each Diocese, answer to the Governor, Council and Legislature of the respective States; while the General Convention—composed of the House of Bishops and the House of Clerical and Lay Deputies, representing the various dioceses, and constituting the supreme legislative power of all,—has an exact resemblance, in its general character and powers, to the Congress of the United States, composed of the Senate and House of Representatives. And the Presiding Bishop may, to a limited extent, be considered as exercising, in our ecclesiastical constitution, powers and prerogatives resembling those which pertain to the chief magistrate of the Union. While the rights of the clergy, as an order of divine appointment, are not infringed upon, the rights and powers of the laity are sacredly secured. So much so, that in this Church (which some ignorantly traduce as a system of priestly domination,) not an election can be made, from the choice of a vestryman, or the licencing of a deacon, up to the consecration of a bishop, without the consent and approbation of the people; nor can a canon be enacted or a rubric changed without their co-operation. The combined power of bishops, priests and deacons is held in check by the co-ordinate power of the laity.

“Is the charge of being aristocratic intended to reproach us with the fact that *many of the more wealthy and re-*

finest and powerful in society are found numbered in our flocks? We consider it no reproach to the Church that so many of the educated and distinguished are not slow to acknowledge her excellencies, and feel her attractions. But her portals are alike open, and her precious gifts alike offered to the poor and the rich, to the humble and the elevated. They all meet in her courts as upon a level before the Maker of them all; and, in the privileges of a common communion, realize that they are one in Christ Jesus.

“Is it said that the *influence of our Church is adverse to popular freedom?* We bless God that his kingdom is not of this world; that the ministers of this Church degrade not their sacred calling by mingling in the strife and animosity of party politics; and her people are left free to choose their own sides, and form their own alliances; while the conservative influence of the whole body is felt in strengthening the foundations of order—Heaven’s first law,—and cementing the institutions which bind society together.

“If there were any thing in the principles and institutions of our Church inconsistent with the genius of our free government, it is passing strange that it should have escaped the clear-sighted vision of the Washingtons, the Hamiltons, the Jays, the Pinkneys, the Madisons and the Marshalls* of a departed generation—and many of the

* “The Church, I say, which as *American* Christians ought to be as dear to every Churchman as that country itself. For as I write these lines the merry peals of old Christchurch bells linger on my ear; they have been welcoming the birth day of our beloved WASHINGTON. And George Washington was a protestant Episcopalian, a member of the holy Catholic Church in these United States.

“Here is a claim which the Church has upon us as *Americans* which ought not to be forgotten. In her organization, she corresponds most happily with the organization of our country. *Sprung* as she has from the same source whence we derive our national origin, for as Churchman and as Americans we look back to old England; *founded* as the Church was by the same hands that laid the corner-stone of our Republic; *boasting* as she does that her best loved

brightest ornaments of our legislation and jurisprudence in the living one—who, while receiving the reverence and honours due to the ablest supporters and expounders of the liberties of the country, deemed it their duty and privilege to attend upon the services of the Church and contribute to her support.”

From arguments like these, my objections against a communion to which (though I had received part of my education from her ministers—had constantly worshipped in her temples—and had been taught from infancy to venerate) I had never regularly belonged, were effectually removed. But how partial is the work in winning converts to the Church in her apostolic integrity, to *reconcile* them merely to her laws and usages, and acquit our glorious Mother in the eyes of her new children of the libellous accusations,

bishop was the chaplain of our Congress; that the leader of the American army was a communicant at her altar;—*these things* considered, we do well to think and speak of them, and to feel an honourable pride both in the thought and speech.

“When, then, you hear the members of the Romish sect boasting of their *Carroll of Carrollton*, hear them patiently, for a right honourable patriot he was, and does honour to the name of Romanist which he bore:—but let these friends of ours be instructed, that to the Church of Lee, and Rutledge, and Middleton, and Jay, and Hamilton, and Madison, and Marshall, and Morris, of Bishop White and GEORGE WASHINGTON, it belongs to claim the gratitude of this American people.

“Long, then, may old Christchurch bells ring their merry chime, to welcome the birth day of George Washington, a communicant of the Protestant Episcopal Church. Old bells, ye have the *right*, for your music is the music of ancient days; ye can chaunt the *natal* song of all the denominations about you; and may ye remain to sound the glorious *requiem*, which shall tell of Romish and dissenting brothers, *dead* to their violations of the Church’s unity, and born again to the privileges of that apostolic branch of the holy Catholic Church, the *American Protestant Episcopal Church*.”—From the Rev. William H. Odenheimer’s charming little volume “*The True Catholic no Romanist*.” p. 43.

This talented young preacher and true hearted Catholic is the successor of the present Bishop of Western New York in the rectorship of St. Peter’s, Philadelphia.

and the gross slanders of her opponents. She needs no "Apology!" Her ministry, sacraments, and ritual, are the blessed heritage, even of returning recusant children. As the spouse of Christ we do the Church dishonour by *leaving* the argument at this point, when we retort the foul calumnies of her schismatic enemies against the purity of her doctrines, and the soundness of her institutions.

It was, however, more than a year after receiving orders in the "Protestant Episcopal American Church," that the true and actual position of that "denomination" was understood. That position is well defined by a distinguished western presbyter* of the same, in a sermon preached in St. Paul's Church, New Albany, Indiana, on the ordination of the Rev. Dr. Wylie, President of Indiana University, (a convert from "new school" heresy to catholic truth) in 1841, with which I close this chapter of extracts.

"My western hearers, be not startled by the word, '*Catholic.*' Our Saviour Christ established but one Church upon the earth. This extended itself into various countries, and in them continued ONE. It filled the land of England among others, where it kept at divers times more or less of its original purity; and at the period of the Reformation especially, while it adhered to every essential of its primitive ordinance and belief, dropt certain modern corruptions. It was one before doing so, one in doing so, one after doing so. Its bishops led, and the clergy and laity united in the reform. Of its more than nine thousand ministers, only one hundred and twenty-seven refused. As the Old, Great, Common Church of the land, it so acted—that is as the Catholic Church; for this word is not strictly a name, but expresses nature, somewhat as the word Christ expresses office. This word catholic means general; and when applied to the Church in any nation it testifies that

* The Rev. Samuel Rovsevelt Johnson, Rector of Lafayette,

such Church is the true representative in that land of the ancient General Catholic Church, which from Jerusalem spread out into all countries; that it is a true part and member of that ONE GREAT SOCIETY which Christ Jesus founded, and left upon the earth as HIS CHURCH; that it is a religious society not different from that, either by having separated from its fold, or by being an entirely new invention, or a construction independent and somewhat similar in pattern. Had the Church in England of itself assumed any other name, or had another been imposed by the world, it would still be the old, general (or catholic) Church of Christ in England. So it remained; and for some time, the one, *only* religious body in the land. From it, after certain years, the followers of the Roman Obedience, at the command of their foreign head, separated into schism; after that, the puritans and others dissenting, followed them in the same bad way—bad because Christ had forbid such separation, had commanded unity as a body. But *it* has ever kept on its steady course, continuing to be what it ever was,—the Old Great, Common, General, Catholic, Apostolic Church of our Saviour Christ in England.

“We are Anglo-Saxons as a nation, of the same stock and language, and to us the same Church belongs. It alone had the natural right to be guardian over our spiritual welfare, and provide for us Christ’s ordinances; and that care it has exercised. What claim has the Italian Church over an Anglo-Saxon Christian nation in America, especially where its own native Church was in possession, and her chief pastors were “keeping watch?” What can elevate separatists in the mother land to be the old, true Church here? We who are named “episcopalians” are the legitimate offspring of that ancient mother; our bishops were consecrated by her bishops; our ministry is derived from Christ through her; from her we spring as child from the

mother, of the same blood, nature and spiritual inheritance. We form *not* one out of many Christian denominations, but are the original Christian Family from which the other denominations *separated*, contrary to the Saviour's will and ordinance; they are sects—we THE CHURCH. Christians removing from their own country into another, never in ancient times thought of starting as a new "denomination" there, but always fell into the regular ranks of Christ's common Church. Thus ours is the true, and *only* Catholic Church of Christ in these United States, and to it all Christ's disciples should belong. This ought to be our only *designation*, and then others and *we ourselves* would see our claim and our position aright. The history of a few years, or one selected principle should not in any nation give name to the Church of Christ, which belongs to all Christian centuries, and which has all the elements of truth. If it may be named "The Protestant Episcopal," because it has protested against Roman additions, and testified to the Episcopal Succession, as well might it be named "The Witnessing Baptist," because, beyond any other religious society in the land, it clearly and fully witnesses true Christian baptism;—testifying to the truth of its administration, excluding none of its lawful modes;—testifying to the truth as to its subjects, excluding none of its lawful subjects;—testifying in its instructions to the truth of its nature, excluding none of its lower offices, or its higher or supernatural mysteries of gift and nature;—testifying to the very essence of the sacrament by the unquestionable validity of the ministry which administers the sacrament. I look for it, that the churchmen in the West, the plain-spoken, straight-forward West, which ever likes to call known things by right names, will be those, who knowing that they have the reality, will take the lead in claiming the rightful name of THE CHURCH OF CHRIST, THE CATHOLIC, IN AMERICA."

CHAPTER VIII.

BOSTON CHURCHES.

HAVING introduced my readers to two of the Boston churches, I will add a short historical and descriptive notice of several others. The next in importance to Christchurch is St. Paul's; it stands in Tremont street facing "the common," as a park-like enclosure of seventy-five acres laid out and planted like the Green Park, is familiarly called. This beautiful church, constructed of fine grey granite, has been built after a Grecian model. A projecting portico is supported by six Ionic columns of Potomac stone approached by a flight of steps. Its general external appearance is pure and classic.

"The interior of St. Paul's" writes another pen "is remarkable for its simplicity and beauty, and the materials of which the building has been constructed give it an intrinsic value and an effect which have not been produced by any imitations of the classic models that have been attempted of bricks and plaster in other cities. The erection of this church may be considered the commencement of an era in the art in Boston; and although from its situation it is somewhat obscured, the beauties it displays have already had a sensible influence on taste in architecture."

St. Paul's church was several years in erection; it was consecrated by the bishop of the diocess on the 30th of June 1820, and Dr. Samuel F. Jarvis, the first rector of the parish, was instituted on the 7th of the following month.

This gentleman has had three successors; Dr. Alonzo Potter, now Bishop of Pennsylvania, who succeeded in 1826, Dr. John S. Stone, who became rector in 1832, and Dr. Vinton, the present rector.

Gracechurch stands half way between St. Paul's and Trinity, in the elevated part of the city. Its design is extremely chaste; the gothic towers, and outward embellishments making it a great ornament to that section, which is principally the abode of wealth, and comfortable independence, though second in its "aristocratic" pretensions to the south quarter in which Trinity stands.

The exterior of Gracechurch is in keeping with its external appearance. A plain Latin cross occupies the centre compartment of the chancel wall. Mr. Clark the pastor of this congregation when I lived in Boston, is now the rector of St. Andrew's in Philadelphia, where he succeeded his namesake, to whose skill in popular oratory he adds chastity, and a more concise and logical style of composition.

St. Matthew's church.—The parish is situated in the south suburb of the city, separated from the old town by an arm of the sea, though now incorporated within its municipal jurisdiction and called *South Boston*. It was organized in 1816 and the church edifice was completed 1818; it is a plain brick building with a handsome interior. The Rev. Dr. John L. Blake, was the first rector; lately succeeded by the Rev. Joseph H. Clinch. Dr. Blake, now at New York, is a scholar of some eminence, and the author of numerous elementary and other books used in the common schools of the United States.

Two free churches, erected at the expense of the Church Missionary Society, for the use of the poor, and transient residents in the opposite quarters of the city where they are situated. All the sittings in these churches are free; the clergyman being sustained from the same source. A Sun-

day School of six or seven hundred children is supported by each, under the superintendence of the churchwardens. Dr. Eaton was the minister of the first free church, which stands in Franklin avenue, at the time of my residence in the city. His place is now supplied by Mr. Wells. Mr. Croswell is minister of the other.

Church of the Messiah.—I give this “church” a place in the present list for the sake of completeness. No building was erected by the parish when I left Boston ; and I have never been able to learn when it was constructed, what site it occupies, or what, (if it is in existence) are its architectural pretensions. The Rev. George M. Randall, an alumnus of the General Theological Seminary and a young man of some promise, is the rector of the new parish.

Trinity Church now contains the episcopal chair. The present bishop having been elected rector of the same conjointly with his elevation to the mitre. He is assisted in the parochial duties by the Rev. John L. Watson. Bishop Eastburn is the fourth head of the diocese. His predecessors are Bishop Bass, consecrated 1797, Bishop Parker, consecrated 1804, and Bishop Griswold, consecrated 1811. The Church is rapidly gaining in the preference of the best classes in Boston, who have lost their faith in “unitarianism” since the further defection of several amongst its principal ministers, in adopting German Neology. A few years will doubtless see a large increase to the Church from the ranks, both of Socinianism, and congregationalism. The present bishop has been elected on I believe two occasions to the chaplaincy of the State Legislature—a favourable omen ! He is an Englishman by birth.

CHAPTER IX.

BOSTON SECTARIES.

FOR several months after I reached Boston, I continued a former habit, acquired during a residence in London, of frequenting different places of worship in turn ; though an acquaintance formed on my first arrival with an estimable clergyman of the Roman communion led me oftener into church where he officiated than any other. I occasionally attended a baptist meeting house in which the distinguished Dr. Sharp preached, and derived much pleasure from his clear and happy mode of exposition : for though belonging to the old (i. e. Calvinist) school in that denomination, I never heard him broach the peculiar, and to me, offensive dogmas of his party.

One evening I found myself within the walls of a chapel not far from Dr. Sharp's, which had been hitherto unobserved by me. The preacher on the occasion was a fervid clear-headed reasoner, whose style of address enchained me by its abundant and very apposite quotations from Holy Writ ; and induced a regular attendance for a time on his ministrations. He belonged to the "General Baptist" sect, commonly called "free-will baptists," from their opposition to the Calvinistic tenets of necessity, absolute decrees, reprobation etc. In England, I am informed, this body occupy a respectable position amongst the dissenters for their zeal and piety, and the learning of their ministers ; excelling in the latter particular the "Particular" or Calvinistic

baptists; though the case with regard to ministerial attainments seems to be reversed in the United States. There are, however, several preachers in this denomination (amongst whom Messrs. Cheney, Phalen and Hiram Brooks stand foremost) who had few equals in the American pulpit. Mr. H——, also, the pastor at this time of the Boston congregation, was an original thinker and a skilful orator, well armed in all the points of doctrinal controversy.

The standards of this sect on the subjects of the atonement, justification, freewill, &c. are strictly Armenian; similar to those of a large class in the Anglo and Anglo-American Churches; after which the form of church government is more nearly framed than that of any other non-episcopal body. Three orders of ministers* govern their congregations, viz. messengers,† elders,‡ and deacons;§ the former of whom exercise a species of episcopal oversight over the others; such as the members assert was assigned to the higher grade of ministers in the early Church; though the form of their ecclesiastical government is nominally congregational. Simplicity, moral purity, and missionary zeal are the characteristics of these excellent unobtrusive Christians. No other prefix is applied to their ministers, or used by them than the official titles of “elder” or “deacon;” and their *aim* is, at least, to conform in every feature of their system to apostolic precedent. One instance of this exists in the custom of washing each others’ feet,|| which is practised in some of the congregations.

There are numerous other sects in Boston, many of whose temples form a conspicuous feature among the ar-

* The threefold ministry is now almost confined to the *English* General Baptists. See Evans’ Sketch, p. 83, and Elder Robinson’s “History.”

† Philippians ii. 25. Corinthians viii. 23.

‡ 1 Timothy v. 17, 22. Titus i. 5.

§ Acts vi. 1—6. Philippians i. 1. 1 Tim. iii. 8—12.

|| St. John xiii. 5—14. 1 Tim. v. 10.

chitectural embellishments of the town. The most considerable in numbers and influence is the "Unitarian," though a considerable portion of this sect has since lapsed into "transcendentalism," a form of heresy fully exposed by several late writers. Happily amidst this confusion of tongues the Church is every day gaining strength in the New England metropolis.

CHAPTER X.

SOME NATURAL AND ARTIFICIAL FEATURES OF BOSTON.

A WINTER in Boston would be very agreeable but for the extreme cold ; which during my first winter there frequently caused a fall in the thermometer of 20 degrees below zero.

It is to strangers a matter of surprise that the climate of the United States should differ so materially from the same parallel of latitude in the eastern continents. But the theory of meteorology as affecting the temperature, in conjunction with the proximity of mountains and bodies of water, has been long since satisfactorily explained. I read an ingenious treatise on the climate of North America, in which the writer aims to establish that it exhibits the same specific difference found to exist in similar situations in Europe and Asia. However correct the position, it is difficult to persuade one's self during the winter season at Boston, that you are in the same latitude with Oporto, Rome, and Adrianople.

This deduction from the pleasure of open air exercise is greatly counterbalanced by the literary and scientific institutions with which the city abounds ; which added to the fact that Boston possesses more schools than any other place of its size in the world, has doubtless acquired for it the title of "the literary emporium" of the western world. The Historical Society, the Athenæum and the Academy of Fine Arts, are well endowed substantial establishments,

as I can testify ; possessing each an extensive library. There are other minor societies for the promotion of literature, besides (at the time of which I write) ten daily, and about thirty weekly newspapers, thirty monthly or semi-monthly magazines, etc. ; sixty periodical prints regularly issued in a city with scarce a hundred thousand inhabitants !

Boston, to be seen to the greatest advantage, should be approached from the sea.—European visitants by the mail steamers, will meet with few sights in their whole tour through the United States to surpass the spectacle which is presented on passing Nantasket. The voyager enters a harbour of nearly eight square miles in extent, covered with a hundred islands, several of them bristling with fortifications. The eye is filled with the changing scene of enchantment, till the Massachusetts metropolis appears in sight. The dome of the State House rises higher than any other object ; the foundation of the building being more than a hundred feet above the level of the water. Around the city, which is almost insular, are extensive piers and wharves ; and as ships of the largest class can ride securely in the harbour, Boston is incomparably better situated for commerce than New York.

Rainsford Island, on which the quarantine hospital stands, is six miles from the city. The quarantine system of Massachusetts is famed for being one of the most perfect in the world ; and this beautiful island is an evidence that the opinion is well founded. There is a resident physician at Rainsford from June to September inclusive, and a keeper who has oversight of all property landed. During the quarantine months vessels are only detained long enough for ventilation. The red flag is the signal for them to come into the roads for examination. The

island is provided with wharves, at which a number of vessels can discharge their loads at the same time.

The hospital is plainly but comfortably furnished, and attached to it are warehouses for the convenience of ship-masters. The physician's residence is a tastefully built cottage, seated on a convenient elevation for overlooking the other buildings, and securing an extensive sea-view. The keeper's house used as a tavern, and provided with a reading-room well supplied with newspapers. There are also handsome and commodious edifices, with promenades, piazzas, etc., for fever and small-pox patients. In brief, Rainsford Island with its comfortable buildings, its gardens, orchards, and pleasant walks, possesses as much to reconcile any one to the delay which the quarantine laws may render necessary as a wise and benevolent municipal government could supply.

CHAPTER XI.

LOWELL.—NASHUA.—MERRIMACK.—AMHURST.—GOFFS-
TOWN.—HOPKINTON.—CONTOOCKVILLE.

TOWARDS the close of the summer of 1835 I made a tour through parts of Massachusetts and New Hampshire. Leaving Boston by the Lowell railroad, the cars achieved the distance of twenty miles to the "Manchester of America" within the hour. The ride presents few, if any objects of interest or picturesque beauty. Pine woods, and hop fields making up nearly all the view.

Carrying the above cognomen in my mind I experienced no disappointment on reaching Lowell, where all the marks of a thriving manufacturing town meet the eye. About thirty mills of immense size are in full operation. The streets are handsomely built, and at the regular hour for meals, when the operatives are dismissed, present an animated appearance from the crowds which pour through the public thoroughfares, whose neat and comfortable appearance certainly contrasts very strongly with the filthy and squalid looks of the same class in England.

Here were about nine thousand work-people regularly employed in these mills, two thirds being females, who receive, on an average, nineteen shillings weekly; the wages of the other sex averaging at thirty-two shillings. The principal articles of manufacture are sheetings, calicoes, broadcloths and carpets; though in several of the mills brass, copper and tin wares are produced. The city is

situated on the River Merrimack at its junction with the Concord. The whole fall of water is thirty feet ; sufficient, it is estimated, to carry eight or ten more mills, which a few years will probably see erected.

Meeting some former associates at Lowell, I extended my residence much beyond the period I had assigned ; and thus had an opportunity, which I improved, of seeing its society, and of learning its moral and religious aspect. There was a large and influential congregation of episcopalians, whose church then formed the greatest ornament of the city, a good example of English rural church architecture, with heavy battlemented tower, and a tasteful interior. Mr. Edson, the rector of the parish has held it since its first establishment. He was indefatigable in his parochial labours, an excellent preacher, and—*an efficient Sunday School superintendant*. The Sunday School of St. Ann's, which I several times visited, was at this time, and doubtless continues the largest in the diocess. I witnessed the first efforts to originate a new parish in another quarter of the town where church room was much needed, which has since been completed. The parish is named St. Luke's.

I also accompanied my host several times to the "First Congregational" meeting house, in which a Mr. Blanchard then preached to the largest congregation in the city. His pulpit talents and learning joined to unostentatious piety, made him a popular man in the circles of refinement. I frequently met him at home and elsewhere ; and am constrained to add that by no one could the universal favour and admiration of his fellow citizens be borne with greater meekness, or more unaffected diffidence.

The road from Lowell to Nashua follows the course of the Merrimack, and constantly afforded us fine views of that beautiful river. The spectacle which the latter town presented from an eminence which the coach reached be-

fore entering it, was, however, the most picturesque one in the ride. It stands on a river of the same name, which falls into the Merrimack. Nashua is another manufacturing town. About 1,500 operatives are employed; population 6000. I spent the rest of the day in a survey of the town and its suburbs.

The next morning I took the stage for Merrimack, celebrated as the place where the first Leghorn bonnets were manufactured. I was informed that some of these bonnets made by the inventors, Misses Burnaps, have fetched fifty dollars in Boston. Finding another conveyance to Amhurst, in the afternoon, I reached that place just before dark, and was put down at a wide low roofed inn on the side of a spacious green, occupying the centre of the town. In the morning (Sunday) I entered a huge white meeting house standing on the opposite side of the green; which, like all the old New England "meeting houses,"* though rejoicing in a tower with its single bell, was both externally and internally as unlike an old English church as possible. The minister derived importance from occupying throughout the service an immense pulpit which occupied the place of the altar; heavy galleries projected from the walls. The sermon was written, and strongly Calvinistic in its complexion—or "orthodox," as the predestinarian creed is commonly termed in New Hampshire, where the congregationalists, originally forming the established order, though comparatively reduced, are still a numerous body.

Amhurst is an old town, named before the revolutionary war after Lord Jeffrey Amhurst. It has given birth to several eminent men; among them the Hon. Moses Nichols, who served under General Stark in the battle of Bennington.

* Or "churches" as they are beginning to be called in the cities and towns of America, though the term as applied to buildings was repudiated by the congregationalists till lately.

I left it on Monday morning for Goffstown, twelve miles distant, at which place I had promised a friend to make a short tarry. It is a flourishing village, surrounded by extensive fields of Indian corn, rye, and barley, though I did not see an ear of wheat for several days of my ride together. On reaching Goffstown I found many of the inhabitants attending a "protracted meeting," held by the methodists, which had lasted for a fortnight, and which the more intelligent of the neighbours thought it high time to bring to a close. But the excitement was still at its height, and fresh relays of ministers continued to arrive to further "the work" which was going on.

Crossing the Piscataguay; a romantic river, which branches from the Merrimack, a ride of between twenty and thirty miles brought us to Hopkinton in the county of Merrimack, seven miles from Concord, the capital of the state. It is named after Hopkinton in Massachusetts, from which place it received its first settlers, just a century ago. It was Saturday evening when I reached Hopkinton, and the next day I attended the elegant parish church of St. Andrew's. The congregation appeared to embrace merely the *elite* of the neighbourhood, and strongly contrasted in numbers with the crowd which I met on my way back to the hotel, retiring from a large frame meeting house, the most conspicuous object in the town.

In the evening I took my place in a private conveyance for the residence of a gentleman who lived on the Contoocock river, another tributary of the Merrimack. My friend's house was in a retired situation, on the outskirts of a pretty village named Contoocockville, where a valuable water power has caused several mills to be erected. Finding him gone to the only place of worship, a baptist meeting house, I repaired thither, and was much gratified by the exercises, which consisted of several addresses by members of

the society, and an exhortation from the pastor, which for simplicity, appositeness and tempered fervor combined, I have never heard surpassed. Several hymns were sung during the evening ; and at the close, I was introduced to the minister, who supped and slept at my host's house. The next morning he left on horseback for another station which he held jointly with this. I found him in private what he had appeared in the public meeting. His English Bible was his text book, and his acquaintance with it was sufficiently critical to make him on practical points, a safe and useful expounder of its sacred contents to the simple flock over whom he was chosen. With good general information, he was not deficient in scientific research, and appeared at home on the popular topics of the day. He belonged to a class of preachers, who (however defective the ecclesiastical system to which they are attached) are highly useful in the moral and religious influence they exert, through their pastoral labours, in those regions which the supineness or inefficiency of the church would otherwise leave a moral desert.

CHAPTER XII.

CONCORD.—EPSOM.

THE approach to Concord was manifested by the neatness and substantiality of the houses on the roadside. On reaching the hotel, which proved an excellent one, I took a view of the State House, Court House, and State Prison. The former is built of hewn granite, surmounted by a gilt eagle 120 feet from the ground; erected, I was told, at a cost of eighty thousand dollars. The State Prison is of the same material, whose abundance in New Hampshire has obtained for it the appellation of "the granite State." This substantial article gives to many of the churches and public buildings in New England the same enduring aspect which they present in Scotland. After dinner I accompanied a friend to Sewall's Falls on the Merrimack River which flows past the town, where a considerable water power keeps several factories in operation. The lands round Concord present a high state of cultivation.

In the evening, hearing several bells ringing, I followed the sound of one, and found myself seated in the congregational meeting house, where the minister, a bilious looking man, was endeavouring by a pointed address to get up his audience to the proper degree of seriousness, the meeting being a "protracted" one. This was the first time that I learnt that congregationalists employed this instrument, which I had heard condemned by an eminent minister of that body at New Bedford; who in some excellent

remarks relating to the *modus operandi*, and its effects in creating converts, exhibited the one as of questionable propriety and the other as only mischievous.

In the present case, however, the operator seemed a novice at his work, for little excitement was visible in the congregation. Many of the younger hearers looked about with a listless or impatient air; the preacher was evidently throwing away his efforts.

I spent several days at Epsom, twelve miles to the east of Concord, at the hospitable dwelling of a gentleman to whom I carried a letter of introduction. His house and extensive farm were seated in the midst of a rich grazing country. He took me in his chaise on the following Sunday to a chapel in the neighbouring village, where we found a number of farmers, with their families and labourers in groups near the building, awaiting the arrival of the minister. He shortly appeared on horseback, and was at once surrounded by his people. There was only an hour's recess between the two services, the entire congregation remaining until the close of the second. The sermons were plain and practical; though the afternoon's discourse would be called controversial by a captious annotator; being partly directed against the Calvinian theory of a *limited atonement*. The preacher proved demonstratively that the atonement of Christ was for *all*; stating that it was necessary to clear this ground before his message of *invitation to all* to accept this atonement.

The eminently pious Thomas Thomason relates in the account which he has given us of his examination before the committee of the Elland Fund, by which he was carried through college, and prepared for orders, that the points which separate Calvinists and Arminians were not even pressed by his examiners, though they were Calvinists

themselves,* and he had hitherto belonged to the Wesleyan Society.

In reply to the question by Mr. Cecil, whose opinions he followed? Mr. Thomason replied, "Indeed, Sir, I have never read a book on the subject, except the Bible, in my life. I have always made it a point to leave those things, as I think it productive of evil to dive into intricacies which can never be perfectly cleared."

"You think very rightly," answered Mr. Cecil, "I have acted in the same manner myself. I make it a point *never to handle these things in public.*"

The rule might do for England, where the points of difference between the national Church and the great body of dissenters are chiefly political,† and where hyper-

* Messrs. Cecil and Foster.

† Such was, at least, the profession of the more intelligent amongst the dissenters a few years ago; and the sentiment has been familiar to the author from the lips of more than one esteemed relative, now deceased, by whom *all objection* to the "establishment" except in what related to its *political shackles*, and the secularity, and (too justly charged) indolence and ill-living of its clergy was repeatedly and distinctly disclaimed. What then is the writer to think of the following statement by an old and revered friend, which has only come under his eye since the above was penned? The Church has since the above period shaken herself from her lethargic condition, and is beginning again to answer all the purposes of her glorious institution. Her priesthood are as faithful and vigilant as they were once slothful and careless; and the *professed* ground of dissent a few years ago is actually *removed* in the Church's return to her "first love," and the performance of her "first works." Yet Mr. Lucas thus writes in the close of his excellent "Observations on the Modern Clergy, and the Present State of the Church," p. 104.

"The clergy had long been coalescing with the respectable dissenters, joining them in the Bible and other societies; and among other bonds of amity let me notice that once in the year Christians of all denominations had been accustomed, under excellent regulations, to partake of the Holy Sacrament together, according to the service of the church of England, in certain London churches, granted for the occasion; thus proving their Christian unity, and their respect for the established worship. And, it is well known how directly as well as indirectly the clergy favoured the abrogation of the Acts of which the dissenters

Calvinism is confined to the lowest and most uneducated of the latter, but in the United States, and especially in New England, the case is widely different. The doc-

complained. I might decidedly instance the public writings called Evangelical, which, advocating the cause of dissenters, (aye, in a great degree carried on by dissenters,) supported a reform of our Church, not to the stricter exclusion of any honourable dissenters, but to their more ready and conscientious admission within the pale. They opened their pages for the advocaey of the dissenters' claims to the abolition of the test and corporation acts, and to the full and equal use of the franchise with themselves. When every thing the dissenters asked for had been granted them, and the clergy looked for their co-operation in return, to enlarge and strengthen the bond of Christianity to the State, they were met by many with decided opposition; and the most noted dissenting preachers, emboldened by recent concession, reckless of every grateful and friendly remembrance, and jealous of one another, came forward, hailed by numbers among themselves, and, eagerly joined by every irreligious and unprincipled man in the kingdom, they all banded together, and called the unnatural union 'liberality.'

"Bunyan, a century and a half since, in his inimitable 'Pilgrim's Progress,' has described Pope and Pagan as two old giants, with their claws cut, and their teeth drawn, sitting helpless and harmless, by the wayside, making mouths at the Christian pilgrims, but unable to do them any injury. Had he seen Infidelity, a third giant since his day, roughly handled and deservedly exposed to ridicule and scorn, hiding himself and deserted, what would Bunyan have said while his friends were lifting up this wretched giant, and worst foe of his faith, wrapping a few moral rags about him, and bringing him forward as a fellow claimant? * * *

"This is a sad feature now so prominent in dissent, never seen before, but in anger against persecution. It is, in truth, a deadly feature, and was not expected to be found in such men as Pye Smith, and Jay of Bath, and others whom I forbear to name. It has done its mischief, but not in the way expected; it has dishonoured themselves. Has it not been among them '*The Discipline of the Secret*,' kept for the occasion as much as the Roman Catholic one? Jay, preaching at the tercenary of the Reformation, says—'The Church of Rome was the frog, the Church of England is the tadpole;' yet, in *publishing* the sermon, this most obnoxious and artful sentiment is *omitted*. Would he have thus spoken to his friends Hannah More, Wilberforce, and others? Does he not even now try, by the very suppression, to conceal it from the public? But though it may shrink from the sight, it has spoken too loud and often to be misunderstood.

"A national voice of worth and excellence, in Church and State, among the very highest and the lowest, of all ages, sex, and conditions, has silenced for

trines of the predestinarian school, formerly the only ones tolerated in those states, have long since driven thousands upon thousands from the meeting-houses of the once "standing order," and given birth to all the Socinianism, transcendentalism, universalism, and atheism, which is now rife in that section of the country. Many, however, who are desirous of knowing the truth, and living up to the precepts of a pure Christianity, yet for whose appetites this *strong meat* is unsuited, are still under the bondage of those delusions with which early pulpit teaching has enthralled their minds; and coming under the sound of a Gospel, *not of man*, but from God, it is necessary to clear the beclouded judgment, and to strengthen the understanding before applying the word of encouragement; and this the truly "orthodox" ministers do, imitating the skilful husbandman who prepares the fallow ground for the good seed.

The next morning, I pursued my way to Dover, passing through Northwood, and Barrington, and near several lakes not, however, remarkable for picturesque beauty. There is, however, a sheet of water, twenty-eight miles long, lying some miles to the north of our road, called Lake Winnipiscogee, which is justly celebrated, both for the beauty of its shores, and the flavour of the fish with

a while the cry of these infatuated separatists. No religionist at present intrudes the unhallowed sentiment; few profess it; many are ashamed of it; and the best utterly denounce it. I will exclude none, for my hopes are sanguine that there are few who bear a good name that can any longer 'halt between two opinions;' for the evil is become apparent; the spurious claim hath, by these destructives renouncing all preference for themselves, betrayed itself; and now it remains a mark for the Church—she takes it as a test of our common Christianity—it is the *shibboleth* of distinction, by which she proves who is on her side, and who against her—and I trust that THE GREAT JUDGE will confirm her appeal to HIM, and will apply the words to her that HIS servant, the Judge of Israel and Judah, did to the true mother, 'GIVE HER THE LIVING CHILD, AND IN NO WISE SLAY IT; SHE IS THE MOTHER THEREOF.' "

which it is well stocked. On the north of this inland sea, are some dense forests from which the bears, a native of New Hampshire, are not yet wholly extirpated. The driver of my hired vehicle narrated a story of one of these sagacious animals which is too good to be omitted in this place, especially as its literal truth was afterwards corroborated by most respectable testimony, at Dover. The narrative was again given to me in nearly the same words at Portsmouth.

“Some years ago, a cub bear was caught by a stout lad, near the borders of Lake Winnipiseogee, carried into the town, and after proper drilling became the playfellow of the boys of the village, and often accompanied them to the schoolhouse. After passing a few months in civilized society, he made his escape into the woods, and in a few years was almost forgotten. The schoolhouse, meantime, had fallen from the schoolmaster’s into the schoolmistress’s hands; and instead of large boys learning to write and cipher, small boys and girls were taught in the same place knitting and spelling. One winter’s day, after a mild fall of snow, the door had been left open by some urchin going out, when, to the unspeakable horror of the spectacled dame and her fourscore hopeful scholars, an enormous bear walked in, in the most familiar manner in the world, and took a seat by the fire. Huddling over the benches as fast as they could, the children crowded about their schoolmistress, who had fled to the farthest corner of the room, and there they stood crying and pushing to escape the horror of being eaten first. The bear sat snuffing and warming himself by the fire, showing great signs of satisfaction, but putting off his meal until he had warmed himself thoroughly. The screams of the children continued; but the schoolhouse was far from any other habitation, and the bear did not seem at all embarrassed by the outcry. After

sitting and turning himself about for some time, Bruin got up on his hind legs, and shoving the door close, began to take down, one by one, the hats, bonnets, and satchels, that hung on several rows of pegs behind it. His memory had not deceived him; for they contained, as of old, the children's dinners, and he had arrived before the holidays. Having satisfied himself with their cheese, bread, pies, dough-nuts and apples, Bruin smelt at the mistress's desk; but finding it locked, gave himself a shake of resignation, opened the door, and disappeared. The alarm was given, and the amiable creature was pursued and killed; very much to the regret of the town's people, when it was discovered, by some marks in his body, that it was their old friend and playfellow."

CHAPTER XIII.

DOVER.—PORTSMOUTH.—NEWBURYPORT.—SALEM.

DOVER is famed for its cotton manufactories ; it is seated on the Cocheoco River, twelve miles from the ocean, and at the head of navigation. A fall of thirty-three feet turns 30,000 spindles, and about 800 looms, belonging to one company, besides those of other manufacturers. After a day or two spent in Dover, I proceeded to Portsmouth, the largest and oldest town in the state. I was kindly received by a worthy family, with whom I remained several days. Every thing about Portsmouth looked more English-like than any other place I had seen since leaving Boston. This is, of course, owing chiefly to its age, having been settled as early as 1623. The town stands on a peninsula extending into the bay, or river mouth, where the entrance is guarded by forts. There is a pier about four hundred feet long, and a navy yard ; the place being like its English namesake, celebrated for its naval architects.

On Sunday, October 20th, I heard a sermon in one of the baptist meeting-houses, from Mr. Mackensie. The building was large enough to seat fifteen hundred or two thousand persons, though but partially filled ; owing, I was informed, to the erection of other places of worship. Mr. Mackensie is a fervid, warm-hearted man, a clear, though quaint reasoner, and a ready speaker—wholly extempore.

I left Portsmouth with many regrets that the necessity for my return to Boston made it impossible to prolong my

stay. After a day's visit to North Hampton, where a relative of my Portsmouth host resided, I pursued my course by the stage coach to Boston. We stopped to dine at Newburyport, where the celebrated preacher Whitfield died, after a long career of missionary labours in 1770. The following inscription is placed on a handsome monument to his memory :—

THIS CENOTAPH
IS ERECTED WITH AFFECTIONATE
VENERATION
TO THE MEMORY OF THE
REV. GEORGE WHITFIELD,
BORN AT GLOUCESTER, ENGLAND,
DECEMBER 16, 1714,
EDUCATED AT OXFORD UNIVERSITY,
ORDAINED A.D. 1736.
IN A MINISTRY OF THIRTY-FOUR YEARS,
HE CROSSED THE ATLANTIC THIRTEEN TIMES,
AND PREACHED MORE
THAN EIGHTEEN THOUSAND SERMONS.
AS A SERVANT OF THE CROSS,
HUMBLE, DEVOUT, ARDENT,
HE PUT ON THE
WHOLE ARMOUR OF GOD :
PREFERRING
THE HONOUR OF CHRIST
TO HIS OWN INTEREST, REPOSE,
REPUTATION, AND LIFE

We had time to take a general survey of this beautiful place, in some respects the pleasantest for situation of any town through which I passed in this tour. It lies at the mouth of the famed Merrimack, which gives it great advantage as a trading port.

At Salem, we were detained about an hour, which I employed in taking a turn through the principal streets. The houses of several persons were shown me who fell victims to the dreadful proscriptions by the puritan ministers, founded on supposed witchcraft.

Salem is another English-looking town, or rather city, with well built but irregular streets, (no deformity, by the way, except to quakerly vision,) and 15,000 inhabitants. The bishop of the diocess held at this time the rectorship of St. Peter's parish, in connection with his episcopal duties, though assisted in his parish by two other clergymen. The episcopal residence, used temporally as such, was a commodious mansion of antique appearance. Salem was incorporated as a city in the year following. To the pious churchman, it was a *city* some years before, as much as Manchester, Liverpool, and Birmingham, are as yet mere towns.

I have, as yet, seen no good reason assigned for the departure in the case of several American bishops from the early, and till these late American examples, the universal custom of bishops holding a parochial charge of their own besides the chief pastoral oversight of the diocess. The precedent is most dangerous! The rule of the fifth Council of Carthage,* that "Every bishop shall have his residence at the principal, or cathedral church, which he shall not leave to betake himself to any other church in his diocess, nor continue upon his private concerns *to the neglect of his cure*, and hindrance of his frequenting the

* See also the XVIII Canon of the Council of Ancyra, the XIII Canon of Neocæsarea, and the IX of Antioch. The writer is compelled to dissent in his view of this matter, from that which seems to be held by the Bishop of Oxford, in his History of the American Church, but which is supported by no authorities. The examples the bishop mentions merely show the need of such a provision as the author recommends above, by which *ministerial assistance* could be rendered to the bishop in his own church and parish.

cathedral church," has hitherto held good, and governed the practice of all bishops in every other part of Christendom. The bishop of a diocese should be found the greatest part of the year at his own parish. "The city* church," writes Bingham, "was to be the *chief* place of the bishop's residence." It is quite doubtful whether frequent visitations counterbalance the evil of episcopal non-residence. The benefits of episcopal government are not to be estimated by the *number* of episcopal visitations to a parish, or the constant presence of the crosier and lawn, but by the stability and harmony which the chief pastor gives to the ecclesiastical operations of the Church in his office as president in the annual council of the clergy and laity, and as head of the diocese; acting as the arbiter in all disputes between pastors and their flocks, or between contending clergy. A bishop is the representative of the latter, and his church "the eye of the diocese." His influence would be more than doubly *felt* in every section thereof, were his regular periodical visits *triennial* only instead of annual or semi-annual.

If clergymen could only waive their petty jealousies, and attend episcopal elections on every occasion thoroughly imbued with the spirit of St. John's General Epistle, and divested of "that most odious of all hateful corruptions, *ministerial envy*"† much time, money, and reputation

* The original meaning and derivation of the term is understood by few in the United States; being applied only to large corporate towns, with or without a resident bishop. When the population reaches twelve thousand, a "city" charter is granted on the application of the majority of the taxable inhabitants. Several cities under old charters have a much smaller population, viz: Burlington in New Jersey, Newport in Rhode Island, Munroe in Michigan, etc. Some populous towns on the other hand with more than the requisite number of inhabitants have never yet applied for city privileges, e. g. New Bedford in Massachusetts, Hagerstown in Maryland, etc.

† Rev. J. Sargent.

might be saved the Church by the election of a *resident clergyman* in every vacant diocese,* respectable for years and standing, and rector of a city parish abundantly able to support him. Should this be objected to on the ground of his supposed bias from parochial influence and ties, (a more imaginary evil than any thing else,) the means which a diocese possesses of creating an *episcopal fund* could easily be stretched to make it the permanent endowment of a *cathedral church*. This would be desirable, if only to dispossess the public mind of the vulgar impression that a cathedral is necessarily a building of large proportions and peculiar construction; or, what is a more common error in protestant communities, that *all* large churches built cruciform are cathedrals! Out of a multitude of authorities to the contrary, the Encyclopædia of the "Society for the Diffusion of Useful Knowledge," will scarcely be questioned, which gives the following definition of the word—"Certain churches are called cathedrals, or cathedral churches. They are so called in consequence of having a seat of dignity (*cathedra*, a Greek term for such a seat) appropriated to a bishop or archbishop. Thus, there is the cathedral church of Canterbury, the cathedral church of Norwich, the cathedral church of Wells. They have usually also a dean, and body of canons or prebendaries, but this is not essential to constitute a cathedral church, nor is every church that has a chapter of canons a cathedral church."

For a bishop "to be the rector of a parish," said the late Bishop Griswold, "gives him more the appearance of being the *head of the family*; it makes his house a better school for candidates, and for the younger clergy; he can the

* Where such has been the practice, it has been followed by the happiest results. Witness the examples of the Eastern Diocese (in the election of its late bishop, GRISWOLD!) Connecticut, South Carolina, Georgia, Louisiana, etc.

better instruct them in what of all human teaching is the most useful—the pastoral care; and it enlarges his means of doing good. Our Church, indeed, supposes that the bishop will have such a pastoral care, having in her xxx canon made provision for the supplying of his parish while absent on his episcopal visitations.”*

The fault, then, is not the Church's !

* Order and duty of Bishops, p. 17.

CHAPTER XIV.

SALEM WITCHCRAFT DELUSION.—OBJECT AND CONCEPTION OF THE PLOT!

ON our way homeward the conversation of the passengers turned on the witchcraft delusion, of which Salem was the scene in 1692. That event was a dark page in the history of the New England colonists, and the part that the "standing order" of ministers took in the never to be forgotten tragedy is important to be preserved in the recollection of the members of a British community, who are perpetually reminded by dissenting politicians of the superstitions and severities which the English clergy are charged with encouraging, in the reigns of James and the Charles'. A distant land was furnishing throughout the whole period of alleged episcopal persecution, including the Cromwellian usurpation, scenes of priestly cruelty and crime only equaled by the atrocities of papal proscription.

To pass over the dark night of congregational tyranny which immediately succeeded the planting of the Plymouth colony, when the long desired object of the puritan faction was gained, and a Church had been established "after their own model."*—To pass over the executions,† the nose

* They longed for something more than toleration; they desired to set up churches after their own model of perfection, and to watch their growth and progress." Wilberforce's *History of the American Church*, p. 58.

† "Many quakers in New England were put to death for the profession of their faith, until an order from King Charles II. brought this violence to a close." *Ib.*—see also Neal's *Puritans*, vol. 1, p. 334.

slittings, the ear shearings, the tongue borings,* the unmerciful whippings,† the fines, imprisonments,‡ starvings,§ and perpetual banishments|| for conscience sake, which the early history of the colony affords, the next page in its blood-written annals reveals a scheme, deep and sanguinary, which history, with her impartial, because unbiassed, pen will put down as devised and executed solely to uphold priestly domination—as an assault upon the rights of the people,—and a combined and fearfully executed plot to perpetuate the thralldom of a superstitious population to its spiritual heads. Let us glance at the particulars of this plot, and again put on record its principal actors and abettors.

The event which was seized upon as giving warrant to the deeds of cruelty which we have to relate affords a fearful warning to all persons down to the youngest, to abstain from the use of deception in any form for the purpose of making others the victims either of their amusement, or their schemes of interest.

COTTON MATHER, a name that will descend to posterity,

* Some of the “dissenters” from the Congregational “platform” were sentenced, “after the first conviction to lose one ear, after the second another, and after the third to have the tongue bored through with a red hot iron.”—Wilberforce, p. 75.

† “Convicted anabaptists were fined twenty pounds, and whipped unmercifully.”—Ib. p. 74.

‡ “Fines, imprisonments and even death itself were amongst their remedies.”—Ib. p. 74.

§ “No food and lodgings shall be allowed a quaker, Adamite or other heretic.”—Blue Code, No. 13.

§ “Two brothers, Church of England men, a lawyer and a merchant, who had joined unawares the settlement of Salem, finding how matters stood, ventured to uphold in their own house, for such as would resort unto them, the Common Prayer worship. But such an enormity they were not long suffered to continue; for a disturbance arising amongst the people upon this occasion ‘the brothers were called before the magistrates, and so handled as to be induced to leave the colony forthwith.’” Wilberforce p. 73.

loaded with the just execrations of every friend of religious freedom, was foremost amongst his clerical colleagues in his opposition to the various forms of "heresy" which had crept into the colony of New England; and which, spite of every effort to suppress them, continued to disturb the reign of congregational ascendancy. The colonial clergy were losing their influence. How was it to be retained?

A veracious historian, the successor of one of the principal actors in the drama of the witchcraft persecution, has recorded the well-proved, and now generally acknowledged fact, that "Dr. Mather contemplated the witchcraft delusion as the instrument in promoting a *revival of religion*, and boasted of the success with which it was attended as such."*

Mather was many years minister of the "North Church," now standing in Boston,† and a man of great influence in the colony. Dr. Coleman, his eulogist, describes him as "the most learned man he ever knew, who combined an almost incredible amount of vanity and credulity, with a high degree of cunning and policy; an inordinate love of temporal power and distinction, with every outward manifestation of piety and christian humility; and a proneness to fanaticism and superstition, with amazing acquisitions of knowledge, and a great and remarkable genius."

In plainer English, the Brownist archbishop‡ was an ac-

* The Rev. Charles W. Upham, Pastor of the First Congregational Church in Salem, in a volume of "Lectures on Witchcraft" delivered in 1831, from which (an undoubted source) my principal materials are taken.

† Not Christchurch described in Chap. VI., but an independant meeting house, built church-like, which has long enjoyed the above appellation; being the corporate name of the society.

‡ Robert Brown was the founder of the "independant" [congregational] dissenters, who long bore the name of "Brownists" from him. He is described by Neale the dissenting historian, [1-375, 376] as being a "fiery hot headed young man; idle and dissolute," in middle life; and in old age, "poor, proud, and very passionate." He died in 1630.—Wilberforce's History of the American church, p. 71.

complished Jesuit; and had he been member of a better devised religious system than the impracticable "platform" of congregationalism, he would doubtless, *for a time* have effected his pious object, and rivetted faster the fetters of spiritual slavery on the New England population. But how many whose proper field of action would be in the ranks of Ignatius Loyola, have figured prominently under the more convenient, because unmeaning and undefined standard of "protestant." "Mather aspired" writes the same authority before quoted,* "to be considered the great champion of the Church, and the most successful combatant against the prince of the air. He seems to have longed for an opportunity to signalize himself in this particular kind of warfare,—seized upon every occurrence that would admit of such a colouring to represent it as the result of diabolical agency,—circulated in his numerous publications as many tales of witchcraft as he could collect throughout New and Old England,—and repeatedly endeavoured to get up a delusion of this kind in Boston. He succeeded to some great extent. An instance of witchcraft was brought about in that place by his management in 1688. There is some ground for suspicion that he was instrumental in causing the delusion in Salem; at any rate he took a leading part in conducting it. And while there is evidence that he endeavoured, after the delusion subsided, to escape the disgrace of having approved of the proceedings, and pretended to have been in some measure opposed to them, it can be too clearly shown that he was secretly and cunningly endeavouring to renew them during the next year in his own parish in Boston. I know nothing more artful and Jesuitical than his attempts to avoid the reproach of having been active in carrying on the delusion in Salem, and elsewhere, and at the same time to keep up such a degree of

* Rev. Mr. Upham.

credulity and superstition in the minds of the people as to render it easy to plunge them into it again at the first favourable moment.”*

The case referred to in this extract was that of a young girl, named Godwin, who was said to be “bewitched.” Her talents appear to have been very remarkable; “She had” writes Mr. Upham, “a genius scarcely inferior to master Burke himself, there was no part nor passion she could not enact.” This excellent instrument for the accomplishment of his schemes was taken by Dr. Mather into his family, ostensibly to see “whether he could not *exorcise* her.”† Here our ingenious actress played off her tricks upon the puritan doctor. By his own published account—“He once wished to say something in her presence to a third person, which he did not intend she should understand. He accordingly spoke in Latin; but she had penetration enough to conjecture what he had said; he was amazed! He then tried Greek; she was equally successful. He next spoke in Hebrew; she instantly detected the meaning. At last he resorted to the Indian language, and that she pretended not to know. The evil being with whom she was in compact was acquainted familiarly with Latin, Greek, and Hebrew, but not with the Indian tongue. He handed her a book written by a quaker; she would read it off with great ease, rapidity, and pleasure. A book written against the quakers she could not read at all. She could read popish books but could not decipher a syllable of the Assembly’s Catechism! She was very fond of the Book of Common Prayer and called it her Bible,” &c. &c.

So these circumstances, admitting their truth, served to convince our puritan doctor of divinity that his little patient

* Upham, p. 106.

† Yet the pretended power of exorcising evil spirits was one of the principal objections of the nonconformists against the *Romish* priesthood!

was in league with the devil. "She was very fond of the Book of Common Prayer."—"Twere well for Dr. Mather had he been equally fond of a book which a more learned dissenter* than even Dr. Mather, and one possessing, some will think, as due an appreciation of the *spiritual* in public worship, has since pronounced "the first of uninspired compositions." Had Mather been imbued with the spirit of that blessed book, instead of the cramped and narrow system embodied in the Westminster Confession and the Assembly's Catechism, much innocent blood would have been spared, and the cause of religion would have escaped the dark reproach which it shortly after incurred through his agency.—But to proceed with the doctor's account, which is necessarily condensed.

To show that the devil stood in great fear of his august presence, the puritan saint records that "There stood open the study of one belonging to the family, into which enter-

* The admirable Robert Hall. The opinion of Dr. Clark may also be cited, who records of the Anglican Prayer Book that "As a form of devotion it has no equal in any part of the universal Church of God."

"Its great excellences writes Dr. Comben (a presbyterian) have obtained for it a universal reputation in all the world. It is most deservedly admired by the Eastern Churches, and in great esteem by the most eminent protestants in Europe."

"It comes" says Grotius, "so near the *primitive pattern*, that none of the Reformed Churches can compare with it."

And the "Religious Intelligencer," the newspaper organ of the Dutch (presbyterian) Church of the United States, gives this candid testimony to the instrumentality of the Anglican liturgy in promoting the doctrinal purity of the English and American Churches:—

"Her evangelical liturgy and a scrupulous adherence to it has preserved the integrity of the Episcopal Church, beyond that of any denomination of Christians since the Reformation. It might be so in our Church—and why not?"

[The American branches of the Dutch Reformed, and Lutheran Churches have abandoned the public use of their liturgies (though retained in their ordinals) in compliance with the practise of surrounding sects. The extract is from an article by the editor deploring the same.]

ing, she stood immediately on her feet, and cried out, 'They are gone! They are gone! They say that they can not,—God wont let 'em come here!' adding a reason for it which the owner of the study thought more kind than true. She would be faint at first (after entering the holy and charmed apartment) and say, 'She felt something go out of her,' the noises whereof *we sometimes heard* like those of a mouse.

"When he called the family to prayers, she would whistle and sing, and yell to drown his voice, would strike at him with her fist and try to kick him. But her hand or foot would always recoil when within an inch or two of his body; [thus giving the idea that there was a sort of invisible coat of mail, of heavenly temper and proof against the assaults of the devil around his sacred person.] After a while he concluded to prepare an account of these extraordinary circumstances wherewithal to entertain his congregation in a sermon. She seemed to be quite displeased at the thought of his making public the doings of her master, the evil one, attempted to prevent his writing the intended sermon, and disturbed and interrupted him in all manner of ways. For instance, she once knocked at his study door and said that 'there was somebody down stairs that would be glad to see him;'—he dropped his pen, and went down; upon entering the room he found nobody there but the family. The next time he met her he undertook to chide her for having told him a falsehood. She denied that she had told a falsehood. 'Didn't you say,' said he, 'that there was somebody down stairs that would be glad to see me?' 'Well,' she replied, with inimitable pertness, 'is not Mrs. Mather always glad to see you?'

"She even went much farther than this in persecuting him while he was writing his sermon; she threw large

books at his head. But he struggled manfully against these 'buffetings of Satan' and finished the sermon."*

Wonderful man! to finish a sermon against such fearful odds, and despite such Satanic interruption! Verily this modern Dunstan deserves canonization at the hands of his sect. By what singular oblivion of memory is it that his conflicts and perseverance in resisting the prince of darkness are unnoticed on the anniversary of his birth? Have his followers forgotten that he once lived?—or are they desirous that the world should forget a saint whose feats certainly surpass those of the monk of Glastonbury! Something more potent than *red hot tongs* must have been used by the puritan doctor to frighten off the assaults of the evil one; for mark another part of his account.—“They† would bark like dogs, and then again purr like cats. Yea, they would fly like geese, and be carried with an incredible swiftness, having but just their toes now and then upon the ground, sometimes not once in twenty feet, and their arms waved like the wings of a bird.”

This clear case of witchcraft “originated the delusion in Salem. It occurred only four years before Dr. Mather’s account filled the whole country, and it is probable that the children in Mr. Parris’s family undertook to re-enact it.”‡

The doctor preached his sermon and then published it. He did more; he sent the narrative to Richard Baxter, the celebrated non-conformist preacher, who republished it in London, with a preface in which he affirms that “he who

* Upham p. 187.

† Miss Godwin and her sister who seems to have possessed the same histrionic parts.

‡ In passing from the conception of the plot to its terrible birth, I have preferred, in this short paragraph, quoting the guarded but unmistakable testimony of Mr. Upham, who in his notice of these events, aims to gloze over the part which the congregational ministers acted. His honesty, however, compels him to admit the *facts* of the case.

would not be convinced by all the evidence Dr. Mather presented that the child was bewitched, must be a very Sadducee.”*

* This gloomy fanatic appears to have taken a lively interest in the work of suppressing witchcraft in New England. “He kept up,” says Mr. Upham, “a correspondence with Cotton Mather and with his father Increase Mather, through the medium of which he stimulated and encouraged them in their proceedings against supposed witches in Boston and elsewhere.” Even Dr. Watts, who was doubtless deceived by Mather’s fabrications, writes in a letter to that honest philanthropist dated February 19th, 1720.—“I am persuaded that there was much immediate agency of the devil in these affairs, and perhaps there were some real witches too.” It is possible that the doctor conceals under this seeming admission a keen rebuke to his cotemporary; for he expresses in the same letter his doubts respecting the sufficiency of the spectral evidence for condemnation.

CHAPTER XV.

SALEM WITCHCRAFT DELUSION.—DEVELOPMENT AND EXECUTION OF THE PLOT.

THE public mind having now become prepared for the *grand act*,* a pretext for the work of blood was soon afforded in the case of two female children at Salem, the daughter and niece of Mr. Parris, a congregational minister of the neighborhood. This was in February 1692. Elizabeth Parris was nine years old, and her cousin Abigail Williams, was twelve. "They would creep into holes and under benches and chairs, put themselves into odd postures, make antic gestures, and utter loud outcries, and ridiculous, incoherent, and unintelligible expressions. The attention of the family was arrested. No account or explanation of the conduct of the children could be given, and in an evil hour physicians were called in and consulted. One of the physicians gave it as his opinion that the children were bewitched."†

Before continuing Mr. Upham's narrative, the reader is particularly requested to note the circumstances which preceded this symptom of the presence of witchcraft; which circumstances shall be given in Mr. Upham's own language.

* "Baxter wrote his work entitled "The certainty of the world of spirits," for the special purpose of confirming and diffusing the belief. The writings of Dr. More, of Baxter, and Glaudil had been circulating for a long time in every direction in New England, before the trials began in Salem."—Upham, p. 216.

† Upham, p. 17.

“The population of what is now Salem was at that time, and continued for nearly thirty years afterwards, to be so small that there was but one religious society in the place. All the people were accommodated in the meeting house of the First Church. A separate religious society had previously been formed in what was then called Salem village, now Danvers. This congregation (the same at present under the pastoral care of the Rev. Mr. Braman, lately under that of the estimable Dr. Wadsworth) had for a long period been the scene of one of those violent and heated dissensions too common in our [voluntary] religious societies at all times. The unhappy strife was gradually propagated, until it had spread alienation and bitterness through the whole town, and finally became of such moment that it was carried up to the General Court, and was a topic of discussion and altercation there. The parties were the Rev. Samuel Parris on one side, and a large portion of his congregation on the other.”

Keeping these events in mind, let us then follow the narrative in the words of the same writer :—

“One or two other young girls in the neighborhood soon began to exhibit similar indications of being bewitched. The families to which the afflicted children belonged immediately applied themselves to fasting and prayer; invoking the interposition of the Divine Being to deliver them from the snares and dominion of Satan. Mr. Parris invited the neighboring ministers to assemble at his house, and unite with him in devoting a day to solemn religious services, and to devout supplications to the throne of mercy for rescue from the power of the great enemy of souls. During the exercises of this occasion one of the children had frequent and violent convulsive fits. These events soon became generally known in the village, and through the whole surrounding country. The public mind was pre-

pared to sanction the opinion of the physician, and it was universally believed that the evil one had commenced his operations with a bolder front, and on a broader scale than in any previous period.

“Great numbers crowded to the spot to gratify their credulous curiosity by witnessing the effect of his influence upon the afflicted children; and all were anxious to discover by whose co-operation he thus exercised his malignant power. The pretended sufferers were incessantly importuned to declare who afflicted them? Who were the witches through whom the evil one acted upon them?—At length when they had wrought the people up to a sufficient degree of excitement, they began to select and bring forward their victims. They first accused, or as the phrase was ‘cried out upon’ an Indian woman attached to Mr. Parris’s family. By operating upon the old creature’s fears and imagination, and, as there is some reason to apprehend, by using severe treatment towards her, she was made to confess *that the charge was true*, and that she was in league with the devil.

“All can easily imagine the effect of this confession. It established beyond question or suspicion, the credibility of the accusers, and produced such a thorough conviction of their veracity in the public mind, that if any one still continued to have misgivings or doubts it seemed to be all in vain, even if he had courage enough to dare to do it, to give them utterance. This state of things emboldened the young girls, and they proceeded to accuse two more decrepid and miserable old women, who were immediately arrested, thrown into prison, and put in irons. In the meantime new accessions were made to the number of the afflicted accusers, owing either to the inflamed state of the imaginations of the people, which led them to attribute their various diseases and ailments to the agency of witches,

to a mere love of notoriety and a passion for general sympathy, to a desire to be secure against the charge of bewitching others, or to a malicious disposition to wreak vengeance upon enemies.

“The next person accused was carried into the meeting house in the village, and confronted with the accusers. As soon as the poor old woman was brought in, they uttered loud screams, and fell down upon the floor. If in her terror and despair she happened to clasp her hands, they would shriek out that she was pinching them. When she pressed in agony her withered lip, they exclaimed that she was biting them, and would show the marks of her teeth upon their flesh. If the dreadful excitement of the scene, added to the feebleness of age, exhausted and overcame her, and she happened to lean for support against the side of the pew or the aisle, they would cry out that their bodies were crushed; and if she changed her position, or took a single step, they would declare that their feet were in pain. In this manner they artfully produced a strong conviction in the minds of the deluded magistrates, and excited bystanders. On these occasions the proceedings were always introduced by prayer and addresses from the most influential ministers in the vicinity, who were decided in countenancing, and active in promoting them. The afflicted, as they were called, did not rest with merely accusing their victims of having bewitched them, but testified on the stand that they had been present with them at their diabolical meetings, had witnessed them partaking in the visible company of Satan, of his blasphemous sacraments, and had seen them sign his book with their own blood.

“The examination of the accused generally took place, as has always been understood, in the house still standing at the western corner of North and Essex streets, then the residence of Jonathan Corwin, Esq., at that time

an acting magistrate. His colleague in the magistracy was John Hathorne, Esq.

“ While the delusion was spreading over the colony, its operations were going on with tremendous efficacy in Salem, and the neighboring towns; additions were continually making to the number of the accusers by voluntary accessions, and by those, who, having been themselves accused, to save their lives confessed and became witnesses against others. The prisons in Salem, Cambridge and Boston, were crowded with supposed witches. All the securities of society were dissolved. Every man’s life was at the mercy of every other man. Fear sat on every countenance, terror and distress were in all hearts; silence pervaded the streets; many of the people left the country; all business was at a stand; and the feeling, dismal and horrible indeed, became general that *the providence of God was removed from them, and that they were given over to the dominion of Satan.*”

“ To meet the extraordinary crisis, a special commission was issued to seven of the principal citizens and jurists of the colony, constituting them a *court* to try accused persons at Salem. These were the Lieutenant Governor Mr. Stoughton, Major Suttonstall, Major Richards, Major Gidney, Mr. Wait Winthrop, Capt. Sewall, and Mr. Sargeant. They assembled by particular appointment at the court house in Salem (supposed to have stood at the eastern corner of Essex and Washington streets) on the second of June, 1692. The first victim, an old woman, was executed on the tenth of June, the court then adjourned. The government during their recess consulted several of the (congregational) ministers of Boston and its vicinity respecting the prosecutions, who, while they urged the importance of caution and circumspection in the methods of examination and the admission of testimony, at the

same time decidedly and earnestly recommended that the proceedings should be '*vigorously carried on.*' And they were vigorously carried on!—The court sat again on the thirtieth of June, and five more old women were hanged on the nineteenth of July. The court sat again August the fifth, and on the nineteenth of the same month four men and one woman were hanged. And on the twenty-second of September two men and six women were hanged. Eight more were condemned, but this was the last execution. One man refusing to put himself on trial was pressed to death, agreeably to the provisions of the English laws.

“ The principal immediate effect of these summary and sanguinary proceedings was to render the accusers more bold, confident, and daring ; they began to feel that the lives of all the people were in their hands, and seemed at last to have experienced a fiend-like satisfaction in the thought of bringing infamy and death upon the best and most honoured citizens of the colony. They repeatedly “cried out” upon the Rev. Mr. Willard, the author of the “Body of Divinity,” one of the most revered and beloved ministers of the times. They accused a member of the immediate family of Dr. Increase Mather, who had recently returned from a special embassy to the English court respecting the charter, and was then the president of Harvard College—the man whom Elliott calls ‘the father of the New England clergy,’ and whose name and character have been held in veneration by his contemporaries, and all succeeding generations. A writer of that period intimates that they accused the wife of the governor, Sir William Phipps ; they even went so far, it is said, as to implicate one of the judges of the court.

“ But that which finally overthrew their power, and broke the spell by which they had held the minds of the whole

colony in bondage, was their accusation of Mrs. Hale, the wife of the minister of the first church in Beverly. Her genuine and distinguished virtues, had won for her a reputation, and secured in the hearts of the people a confidence, which superstition itself could not sully nor shake. Mr. Hale had been active in all the previous proceedings; but he knew the innocence and piety of his wife, and he stood forth between her and the storm he had helped to raise. Although he had driven it on while others were its victims, he turned and resisted it when it burst in upon his own dwelling. In crying out upon Mrs. Hale, the whole community was convinced that the accusers had perjured themselves, and from that moment their power was destroyed; the awful delusion ceased; the curtain fell; and a close was put to one of the most tremendous tragedies in the history of real life. The wildest storm, perhaps, that ever raged in the moral world instantly became a calm; the tide that had threatened to overwhelm every thing in its fury, sunk back in a moment to its peaceful bed. There are few, if any other instances, in history of a revolution of opinion and feeling so sudden, so rapid, and so complete. The images and visions that had possessed the bewildered imaginations of the people flitted away, and left them standing in the clear sunshine of reason and their senses; and they could have exclaimed as they witnessed them passing off in the language of the great master of the drama, and of human nature—but that their rigid puritan principles would not, it is presumed, have permitted them, even in that moment of rescue and deliverance, to quote Shakespeare:—

‘See! they’re gone—

The earth has bubbles as the waters have,
 And these are some of them! they vanished
 Into the air, and what seemed corporal
 Melted as breath into the wind.’

“During the prevalence of this fanaticism, twenty persons lost their lives by the hand of the executioner, fifty-five escaped death by confessing themselves guilty, one hundred and fifty were in prison, and more than two hundred others accused.

“One adventurous and noble spirited young man found means to effect his mother’s escape from confinement, fled with her on horseback from the vicinity of the jail, and secreted her in the Blueberry Swamp, not far from Tapley’s brook in the Great Pasture ; he protected her concealment there until after the delusion had passed away, provided food and clothing for her, erected a wigwam for her shelter, and surrounded her with every comfort her situation would admit of. The poor creature must, however, have endured a great amount of suffering, for one of her larger limbs was fractured in the all but desperate enterprise of rescuing her from the prison. Immediately upon the termination of the excitement all who were in prison were pardoned. Nothing more was heard of the afflicted or the confessors ; they were never called to account for their malicious imposture and perjury. It was apprehended that a judicial investigation might renew the excitement and delusion, and all were anxious to consign the whole subject as speedily and effectually as possible to oblivion.”*

* Upham, p. 20. etc.

CHAPTER XVI.

SALEM WITCHCRAFT DELUSION.—DISCOVERY AND EXPOSURE OF THE PRINCIPAL CONSPIRATORS.—FRUITS OF FAITH.

MUCH as fanaticism, and puritanical teaching accomplish, when its sway is absolute, in subduing the human intellect, and benumbing the moral perceptions, yet there was sufficient intelligence and enlightenment left in the community to produce an early reaction of public feeling. The triumph of Mather and his colleagues was short lived!—one of the first events that opened the eyes of a large number as to the motives which were secondary in the direful transactions, was a “church council” convened at Salem, to compose the difficulties existing between Mr. Parris and his congregation, “It is evident” writes Mr. Upham (Mr. Noyes’s successor be it remembered) “from the documents connected with the proceedings of these councils, that the disaffected members of his society regarded his conduct in the preceding tragedy with an aversion and horror that can only be accounted for on the hypothesis, that they suspected him of having acted, not merely under the influence of an indiscreet enthusiasm, but from dishonest and malignant motives. This suspicion was very much confirmed by the circumstance that the old Indian woman, who by declaring herself guilty of the charge of witchcraft, first gave credit and power to the accusers always asserted that she was whipped by Mr. Parris until she consented to make a confession. But however it

may have been with him—and in the absence of conclusive testimony, we must leave his guilt or innocence to the decisions of a higher tribunal—so strong and deeply rooted were the feelings of disapprobation and aversion towards him which occupied the breasts of his disaffected parishioners, that all attempts on the part of the other churches to produce a reconciliation, and even his own humble and solemn acknowledgment of his error, were unavailing, and he was compelled to resign his situation, and remove from the place.”*

Mr. Burroughs, the victim of a local conspiracy, had officiated as a candidate for the pastoral charge at Salem, and possessing acceptable talents had received an invitation to settle there, which brought him into collision with several of the inhabitants. The following is the recantation of a young woman whose testimony had been used by his enemies. She had also been prevailed upon to testify against her own grandfather. Both were condemned and executed upon her evidence.

“The humble declaration of Margaret Jacobs unto the honoured Court now sitting at Salem, sheweth.—That whereas your poor and humble declarant, being closely confined here in Salem gaol for the crime of witchcraft; which crime, thanks be to the Lord, I am altogether ignorant of, as will appear at the great day of Judgment. May it please the honoured court, I was cried out upon by some of the possessed persons as afflicting them; whereupon I was brought to my examination, which persons at the sight of me fell down, which did very much startle and affright me. The Lord above knows I knew nothing in the least measure, how or who afflicted them; they told me without doubt I did, or else they would not fall down at me; they told me if I would not confess I should be put

* Upham's Lectures, pp. 56-7.

down into the dungeon and would be hanged ; but if I would confess I should have my life ; the which did so affright me, with my own vile wicked heart, to save my life, made me make the like confession I did ; which confession, may it please the honoured court, is altogether false and untrue. The very first night after I made my confession I was in such horror of conscience I could not sleep for fear the devil should carry me away for telling such horrible lies. I was, may it please the honoured court, sworn to my confession as I understand since, but then at that time was ignorant of it, not knowing what an oath did mean. The Lord I hope, in whom I trust, out of the abundance of his mercy will forgive me my false forswearing myself. What I said was altogether false against my grandfather and Mr. Burroughs, which I did to save my life and to have my liberty ; but the Lord, charging it to my conscience, made me in so much horror that I could not contain myself before I had denied my confession, which I did, though I saw nothing but death before me, choosing rather death with a quiet conscience than to live in such horror which I could not suffer. When upon denying my confession, I was committed to close prison, where I have enjoyed more felicity in spirit a thousand times than I did in my enlargement. And now may it please your honours, your declarant having in part given your honours a description of my condition, do leave it to your honours' pious and judicious discretions to take pity and compassion on my young and tender years ; to act and do with me as the Lord above and your honours shall see good, having no friend but the Lord to plead my cause for me ; not being guilty in the least measure of the crime of witchcraft, nor any other sin that deserves death from man ; and your poor and humble declarant shall forever pray as she is bound in duty for your honours' happiness in this life, and

eternal felicity in the world to come—so prays your honours' declarant.

MARGARET JACOBS."

The poor wretch wrote the following letter to her father after her grandfather's execution,

"From the dungeon in Salem prison.

"August 20th, 1692.

"Honoured Father—After my humble duty remembered to you hoping of the Lord in your good health, as blessed be God I enjoy, though in abundance of affliction being close confined here in a loathsome dungeon; the Lord look down in mercy upon me, not knowing how soon I may be put to death by means of the afflicted persons; my grandfather having suffered already and all his estate seized for the king. The reason of my confinement is this:—I having through the magistrates' threatenings and my own vile and wretched heart, confessed several things contrary to my conscience and knowledge, though to the wounding of my own soul (the Lord pardon me for it;) but oh the terrors of a wounded conscience who can bear? But blessed be the Lord, he would not let me go on in my sins, but in mercy, I hope, to my soul would not suffer me to keep it any longer, but I was forced to confess the truth of all before the magistrates who would not believe me; but it is their pleasure to put me in here, and God knows how soon I shall be put to death. Dear father, let me beg your prayers to the Lord on my behalf, and send us a joyful and happy meeting in heaven. My mother, poor woman, is very crazy, and remembers her kind love to you, and to uncle, viz. D. A. So leaving you to the protection of the Lord, I rest your dutiful daughter,

"MARGARET JACOBS."

The fate of Mr. Burroughs sent a thrill of horror through the whole community, which it required all the art and sophistry of the board of ministers to calm. He was a highly educated man, had received the honours of Harvard University in 1670, of a spotless life, and no charge of inconsistency as a minister of the gospel had ever been attempted to be brought against him. On the day before his execution the unfortunate Margaret Jacobs obtained permission to visit him, when she made a full acknowledgment of her perjury and prayed his forgiveness. This he freely gave her, and spent some time in prayer with her. When the hour arrived for his execution, "he was carried in a cart with other convicts from the jail, which is supposed to have stood on the the northern corner of County and St. Peter's streets, the procession probably passing down St. Peter's into Essex street, and thence onward to the rocky elevation called 'Gallows hill,' about an eighth of a mile towards Danvers, beyond the head of Federal street, where the executions took place. 'While Mr. Burroughs was on the ladder,' a contemporary writer observes, 'he made a speech for the clearing of his innocence with such solemn and serious expressions as were to the admiration of all present; his prayer was so well worded, and uttered with such composedness, and such fervency of spirit as was very affecting, and drew tears from many, so that it seemed to some that the spectators would hinder the execution.' To meet and turn back this state of feeling, the accusers cried out that they saw the evil being standing behind him in the shape of a black man, and dictating every word he uttered. And the [in]famous Cotton Mather rode round in the crowd on horseback, haranguing the people and saying that it was not to be wondered at that Mr. Burroughs appeared so well, for that the devil often transformed himself into an angel of light. This

artful declaration, together with the outcries and assertions of the accusers, had the intended effect upon the fanatical multitude. When the body was cut down, it was dragged by the rope to a hollow place excavated between the rocks, stripped of its garments and then covered with clothes that had belonged to some poor wretch previously executed, thrown with two others into the hole, trampled down by the mob, and finally left uncovered.”*

The case of Rebecca Nurse affords a glaring instance of judicial oppression, unsurpassed by any of the acts of Judge Jeffries. The jury having heard no evidence worthy of the name, returned a verdict of “not guilty.” Immediately upon hearing it the malignant and fiendlike accusers uttered a loud outcry in open court! The judges were overcome by the general clamour, and intimidated from the faithful discharge of their sacred duty. They expressed their dissatisfaction with the verdict. One of the judges declared his disapprobation with great vehemence, another said she should be indicted anew, and the Chief Justice intimated to the jury that they had overlooked one important piece of evidence. It was this;—during the trial a woman named Hobbs who had confessed herself a witch was brought into court, and as she entered the prisoner turned towards her and said, ‘What! do you bring her? she is one of us.’ The jury were thus prevailed upon to go out again; they soon returned, pronouncing the poor old woman ‘Guilty.’ After her conviction she addressed the following note to the judges.

‘These presents do humbly show to the honoured court and jury that I being informed that the jury brought me in guilty upon my saying that goodwife Hobbs and her daughter were of our company, but I intended no otherways, than as they were prisoners with us and therefore did then

* Upham, p. 102.

and yet do judge them not legal evidence against their fellow prisoners. And I being something hard of hearing and full of grief, none informing me how the court took up my words, and therefore had no opportunity to declare what I intended when I said they were of our company,

‘REBECCA NURSE.’

The governor, it appears, wished to grant her a reprieve, but on discovering his intention the accusers renewed their outcries against her, and on the earnest persuasion of his clerical and lay advisers, gave orders for her execution, which took place within a few weeks after her conviction.

The case of Giles Cory was also an aggravated example of cruelty. He was a communicant of the “First [congregational] Church” in Danvers and probably one of Mr. Burroughs’ supporters. When he saw that trial was a mere mockery, he indignantly refused to plead to the indictment, nor could the threat of the torture change his resolution. He was accordingly conveyed to the *press*, under the agony of which he expired. His executioners showed a refinement of cruelty during the moments of his suffering. The New England historian records that “as his aged frame yielded to the dreadful pressure his tongue was protruded from his mouth. The demon who presided over the torture drove it back again with the point of his cane,” and adds with an earnestness which does him honour,—“The heart of man once turned to cruelty seems, like the fleshed tiger, to gather new fury in the mere exercise of ferocity.”*

The following touching narrative left by “a respectable citizen of Charlestown” near Boston, will afford a view of the common methods of examination; though in many

* Upham, p. 88.

cases a simple accusation from a "possessed" person was sufficient to procure a verdict of guilty.

"May 24th, 1693.

"I having heard some days that my wife was accused of witchcraft, being much disturbed at it, by advice went to Salem village to see if the afflicted knew her. We arrived there on the 24th of May; it happened to be a day appointed for examination. Accordingly, soon after our arrival, Mr. Hatham, Mr. Curwin, etc., went to the meeting house, which was the place appointed for that work. The minister began with prayer, and having taken care to get a convenient place, I observed that the afflicted were two girls of about ten years old, and two or three others of about eighteen; one of the girls talked most, and could discern more than the rest.

"The prisoners were called in one by one, and as they came in were cried out at. The prisoners were placed about seven or eight feet from the justices and the accusers between the justices and them; the prisoners were ordered to stand right before the justices, with an officer appointed to hold each hand lest they should therewith afflict them; and the prisoners' eyes must be constantly on the justices; for if they looked on the afflicted they would either fall into fits or cry out of being hurt by them. After an examination of the prisoners, who it was afflicted these girls, etc., they were put upon saying the Lord's Prayer as a trial of their guilt. After the afflicted seemed to be out of their fits, they would look steadfastly on some one person, and frequently not speak; and then the justices said they were struck dumb, and after a little time would speak again: then the justices said to the accusers, 'Which of you will go and touch the prisoner at the bar?' Then the most courageous would adventure, but before they had made

three steps would ordinarily fall down as in a fit ; the justices ordered that they should be taken up and carried to the prisoner, that she might touch them, and as soon as they were touched by the accused, the justice would say, " They are well,"—*before I could discern any alteration*, by which I observed that the justices understood the manner of it. Thus far I was only as a spectator ; my wife also was there part of the time, but no notice was taken of her by the afflicted, except once or twice they came to her and asked her name. But I having an opportunity to discourse Mr. Hale (with whom I had formerly acquaintance) I took his advice what I had best do, and desired of him that I might have an opportunity to speak with her that accused my wife ; which he promised should be, I acquainting him that I reposed my trust in him. Accordingly he came to me after the examination was over, and told me I had now an opportunity to speak with the said accuser, Abigail Williams, a girl eleven or twelve years old ; but that we could not be in private at Mr. Parris's house, as he had promised me ; we went therefore into the alehouse, where an Indian man attended us, who it seems was one of the afflicted ; to him we gave some cider ; he showed several scars that seemed as if they had been long there, and showed them as done by witchcraft, and acquainted us that his wife, who also was a slave, was imprisoned for witchcraft. And now instead of one accuser they all came in, and began to tumble down like swine ; and then three women were called in to attend them. We in the room were all at a stand to see who they would cry out of ; but in a short time they cried out ' Cary,'—and immediately after a warrant was sent from the justices to bring my wife before them, who were sitting in a chamber near by waiting for this. Being brought before the justices her chief accusers were two girls. My wife declared to the justices,

that she never had any knowledge of them before that day. She was forced to stand with her arms stretched out. I requested that I might hold one of her hands, but it was denied me ; then she desired me to wipe the tears from her eyes, and the sweat from her face, which I did ; then she desired she might lean herself on me, saying she should faint. Justice Hathorn replied she had strength enough to torment these persons, and she should have strength enough to stand. I speaking something against their cruel proceedings, they commanded me to be silent, or else I should be turned out of the room.

The Indian before-mentioned was also brought in to be one of her accusers ; being come in, he now (when before the justices) fell down and tumbled about like a hog, but said nothing. The justices asked the girls who afflicted the Indian ; they answered ' she,' (meaning my wife) and that she now lay upon him ; the justices ordered her to touch him in order to his cure, but her head must be turned another way, lest instead of curing she should make him worse by her looking on him, her hand being guided to take hold of his ; but the Indian took hold of her hand and pulled her down on the floor in a barbarous manner ; then his hand was taken off, and her hand put on his hand the cure was quickly wrought. I being extremely troubled at their inhuman dealings uttered a hasty speech "that God would take vengeance on them, and desired that God would deliver us out of the hands of unmerciful men." Then her mittimus was writ. I did with difficulty and charge obtain the liberty of a room but no beds in it ; if there had been could have taken but little rest that night. She was committed to Boston prison ; but I obtained a *habeas corpus* to remove her to Cambridge prison, which is in our county of Middlesex. Having been there one night, next morning the jailer put irons on her legs (having re-

ceived such a command) the weight of them was about eight pounds; these irons and her other afflictions soon brought her into convulsion fits, so that I thought she would have died that night. I sent to intreat that the irons might be taken off; but all entreaties were in vain if it would have saved her life, so that in this condition she must continue. The trials at Salem coming on, I went thither, to see how things were managed; and finding that the spectre evidence was there received, together with idle, if not malicious stories against people's lives, I did easily perceive which way the rest would go; for the same evidence that served for one would serve for all the rest. I acquainted her with her danger; and that if she were carried to Salem to be tried, I feared she would never return. I did my utmost that she might have her trial in her own county. I with several others petitioning the judge for it, and were put in hopes of it, but I soon saw so much that I understood thereby it was not intended, which put me upon consulting the means of her escape; which through the goodness of God was effected, and she got to Rhode Island, but soon found herself not safe when there, by reason of the pursuit after her; from thence she went to New York along with some others that had escaped their cruel hands, where we found his excellency Benjamin Fletcher, Esq., governor, who was very courteous to us. After this some of my goods were seized in a friend's hands with whom I had left them, and myself imprisoned by the sheriff and kept in custody half a day, and then dismissed; but to speak of their usage of the prisoners and the inhumanity shown to them at the time of their execution no sober Christian could bear! They had also 'trials of cruel mockings,' which is the more heinous considering what a people for religion—I mean the profession of it—we have been; those that suffered being many of them church

members, and most of them unspotted in their conversation, till their adversary the devil took up this method for accusing them.

JONATHAN CARY.*

“Every idle rumour,” writes Mr. Upham, “every thing that the gossip of the credulous, or the fertile memories of the malignant could produce, that had an unfavourable bearing upon the prisoner, however foreign it might be from the indictment, was allowed to be brought in evidence before the jury. A child between five and six years of age was arrested and put into prison. Children were encouraged to become witnesses against their parents, and parents against their children.

It was the worst feature in these transactions, that they were first instigated, and then vigorously prosecuted by the clergy. Such is the testimony of the most prejudiced native historians. “They took the lead in the whole transaction,” writes Mr. Upham. “As the supposed agents of all the mischief belonged to the supernatural or spiritual world, which has ever been considered their peculiar province, it was thought that the assistance and co-operation of ministers were particularly appropriate and necessary. It has been mentioned that the government consulted the ministers of Boston and the vicinity, after the execution of the first person convicted, and previous to the trial of the others, and that they returned a positive and earnest recommendation to ‘proceed in the good work.’”*

* Upham, p. 89.

CHAPTER XVII.

THE SALEM DELUSION.—NOYES AND MATHER.

ONE Noyes figured conspicuously through the scenes of the tragedy, and won an execrable repute for his furious Bonner like oppression of the wretched martyrs to puritanical rage. This butcher was the "junior pastor" of the "First (congregational) Church" in Salem. Rebecca Nurse, whose conviction was obtained by the bullying and threats of the judges, instigated by Noyes and his clerical colleagues, was a member of the "first church." "On the communion day that intervened between her conviction and execution he procured a vote of excommunication to be passed against her. In the afternoon of the same day, the poor old woman was carried to the great and spacious meeting house in chains, and there in the presence of a vast assembly Mr. Noyes proclaimed her expulsion from the Church, pronounced the sentence of eternal death upon her, formally delivered her over to Satan, and consigned her to the flames of hell! It is related however, that as soon as the fanaticism had disappeared, the recollection of her excellent character, and virtuous and pious life effaced the reproach of the spiritual as well as the temporal sentence."*

Mr. Upham's further notice of the infamous part taken by the inquisitor Noyes, is too important to be omitted in this record.

* Upham's Lectures, p. 90.

“Martha Cory, the wife of Giles Cory, was a member of the (independent) church in Danvers. A committee consisting of the pastor, the two deacons, and another member was sent by the church to the prison to promulgate to her a doom similar to that to which Rebecca Nurse was consigned the day after her conviction. Mr. Parris declares in the records of the church that they found her ‘very obdurate, justifying herself, and condemning all who had done any thing to her just discovery or condemnation.’ Whereupon after a little discourse (for says he ‘her imperiousness would not suffer much) and after prayer (which she was willing to decline) the dreadful sentence of excommunication was pronounced against her.’

“Mr. Noyes was also very active to prevent a revulsion of the public mind, or even the least diminution of the popular violence against the supposed witches. As they all protested their innocence to the moment of death, and as most of them exhibited a remarkably Christian deportment throughout the dreadful scenes they were called to encounter from their arrest to their execution, there was reason to apprehend that the people would gradually be led to feel a sympathy for them, if not to entertain doubts of their guilt. It became necessary, therefore, to remove any impressions unfavourable to themselves that might be made by the conduct and declarations of the convicts. Mr. Noyes and others were on the ground continually for this purpose.”

“One of the most interesting persons among the innocent sufferers was Mrs. Easty of Topsfield; she was a sister of Rebecca Nurse. Her mind appears to have been uncommonly strong and well cultivated, and her heart the abode of the purest and most christian sentiments. After her conviction, she addressed the following letter to the judges and ministers, by which it appears that she felt for

others more than she did for herself. It is a striking and affecting specimen of good sense, of Christian fortitude, of pious humility, of noble benevolence, and of the real eloquence of the heart.

“‘To the honourable judge and bench now sitting in judicature in Salem and the reverend ministers humbly sheweth :—That whereas your humble and poor petitioner being condemned to die, doth humbly beg of you to take it into your judicious and pious consideration, that your poor and humble petitioner, knowing my own innocency (blessed be the Lord for it) and seeing plainly the wiles and subtilty of my accusers by myself cannot but judge charitably of others that are going the same way with myself, if the Lord step not mightily in. I was confined a whole month on the same account that I am now condemned, and then cleared by the afflicted persons as some of your honours know ; and in two days time I was cried out upon by them again, and have been confined and am now condemned to die. The Lord above knows my innocence then and likewise doth now, as at the great day will be known by men and angels. I petition to your honours, not for my own life, for I know I must die, and my appointed time is set ; but the Lord he knows if it be possible that no more innocent blood be shed, which undoubtedly cannot be avoided in the way and course you go in. I question not but your honours do the utmost of your powers, in the discovery and detecting of witchcraft and witches, and would not be guilty of innocent blood for the world ; but by my own innocency I know you are in the wrong way. The Lord in his infinite mercy direct you in this great work if it be his blessed will, that innocent blood be not shed. I would humbly beg of you that your honours would be pleased to *examine* some of those confessing “witches,” I being confident there are several of them have belied themselves and others, as will

appear if not in this world, I am sure in the world to come, whither I am going; and I question not but yourselves will see an alteration in these things. They say myself and others have "made a league with the devil." We cannot confess; I know and the Lord knows (as will shortly appear) they belie me, and so I question not but they do others; the Lord alone who is the searcher of all hearts knows—as I shall answer it at the tribunal seat—that *I know not the least thing of witchcraft*, therefore I cannot—I durst not belie my own soul. I beg your honours not to deny this my humble petition, from a poor dying innocent person, and I question not but the Lord will give a blessing to your endeavours.

‘MARY EASTY.’

“The parting interview of this excellent lady with her husband, children, and friends is said to have been a most solemn, affecting and sublime scene. She was executed with seven others. Mr. Noyes turned towards their bodies, and exclaimed with a compassion that was altogether worthy of an inquisitor, ‘What a sad thing it is to see eight fire-brands of hell hanging there!’”

John Proctor of Danvers went to court to attend his wife during her examination on the charge of witchcraft; and having rendered himself disagreeable to the prosecuting witnesses by the interest he naturally took in her behalf, was accused by them on the spot of the same crime, condemned, and executed. Both he and his wife sustained excellent characters in the village, and in Ipswich where they formerly resided. He wrote the following spirited and interesting letter to the [congregational] ministers of Boston, requesting to be tried there, and protesting against the proceedings of the court.

Salem Prison, July 23rd, 1692.

“ Mr. Mather, Mr. Allen, Mr. Moody, Mr. Willard and Mr. Baily :—

“ Reverend Gentlemen—The innocency of our case, with the enmity of our accusers, and our judges and jury, whom nothing but our innocent blood will serve, having condemned us already before our trials, being so much incensed and enraged against us by the devil, makes us bold to beg and implore your favourable assistance of this our humble petition to his excellency, that if it be possible our innocent blood may be spared, which undoubtedly otherwise will be shed, if the Lord doth not mercifully step in, the magistrates, ministers, juries and all the people in general being so much enraged and incensed against us, by the delusion of the devil,—which we can term no other by reason we know in our own consciences, we are all innocent persons. Here are five persons who have lately confessed themselves to be *witches*, and do accuse some of us of being along with them at a sacrament since we were committed into close prison, which we know to be lies. Two of the five (Carrier’s sons) are young men who would not confess anything till they tied them neck and heels till the blood was ready to come out of their noses ; and it is credibly believed and reported this was the occasion of making them confess what they never did by reason they said ‘one had been a witch a month, and another five weeks, and that their mother made them so’—who has been confined here this nine weeks!! My son, William Proctor, when he was examined *because he could not confess that he was guilty when he was innocent*, they tied neck and heels till the blood gushed out of his nose, and would have kept him so twenty-four hours if one, more merciful than the rest, had not taken pity on him and caused him to be unbound.

“These actions are very like the popish cruelties. They have already undone us in our estates, and that will not serve their turns without our innocent blood! If it cannot be granted that we can have our trials at Boston, we humbly beg that you would endeavour to have these magistrates changed, and others in their room; begging also and beseeching you that you would be pleased to be here if not all, some of you at our trials, hoping thereby you may be the means of saving the shedding of our innocent blood. Desiring your prayers to the Lord in our behalf we rest your poor afflicted servants

JOHN PROCTOR, &c. &c.

The unfortunate man's appeal to the ministers of the “standing order” was of no avail. No mitigation of his sufferings was allowed by his iron persecutors, on the contrary the spirit of the memorial to the Executive by the congregational ministers “to proceed *vigorously* with the work” was carried out with augmented severity; and the special agent of the *Inquisitor General*, the blood-thirsty Noyes was the willing agent of the *Society's* vengeance against a victim who had the temerity to remonstrate (though gently enough, God knows!) against its barbarities. “When Proctor was in prison,” is the testimony of Mr. Upham, “all his property was attached, every thing was taken from his house, his family, consisting of eleven children were left destitute, even the food that was preparing for their dinner was carried away by the sheriff. After his conviction he petitioned for a little more time to prepare to die, but it was denied him. He begged Mr. Noyes to pray with him, but he refused, unless he would confess that he was guilty! His numerous family was not permitted to starve. The cruelty that snatched the bread from their mouths was overruled by a merciful providence. His de-

scendants who are found in all parts of the country, occupy at this moment the estate, and cultivate the fields which he owned.

The efforts of the prosecutors to extort confessions from their helpless victims is specially worthy of the deepest condemnation; and completes the portraiture which the other parts of their conduct bear to that of the actors in the famed proceedings by the heads and instruments of the Spanish Inquisition. "They importuned, harassed and vexed them continually to acknowledge their guilt. The public were prejudiced to suspect and convict of witchcraft all persons in whose character and conduct there were any marks of eccentricity or traits of peculiarity. Sarah Good had for some time previous to the delusion, been subject to a species of mental derangement of which sadness and melancholy were the prevailing characteristics. She was accordingly accused of *witchcraft*, and condemned to die. Mr. Noyes urged her very strenuously at the time of her execution to confess. Among other things he told her 'She was a witch, and that she knew she was a witch.' She was conscious of her innocence and felt that she was injured, oppressed and trampled upon, and her indignation was roused against her persecutors. She could not bear in silence the cruel aspersion, and although she was about to be launched into eternity, the torrent of her feelings could not be restrained, but burst upon the head of him who uttered the false accusation. 'You are a liar' said she, 'I am no more a witch than you are a wizard—and if you take away my life, God will give you blood to drink.'"*

Such was the conduct of a man whom the New England "orthodox" congregationalists still hold up as one of the early ornaments of their communion; and who was only a few years ago thus alluded to in a Boston paper.

* Upham, p. 99, etc.

“It is no wonder that Salem and the adjacent parts of the country; as also the churches, university and people of New England justly esteemed him as a principal part of their glory.”(!)

Tradition, however, has handed down the circumstances of Noye's death; which in Mr. Upham's own words, “strangely verified the prediction wrung from the incensed spirit of the dying old woman”—and which it were not superstitious to regard as providentially designed to fix upon him the mark of divine displeasure. One of his own sect thus sets his seal to the belief which in process of time extended throughout the community, and is now regarded as matter of history.

“What are we to think of those persons who commenced and continued the accusation of the afflicted children and their confederates? Shocking as is the view it presents of the extent to which human nature can be carried in depravity, I am constrained to declare, *as the result of as thorough a scrutiny as I could institute*, my belief that this dreadful transaction was introduced and driven on by wicked perjury and wilful malice. The young girls in Mr. Parris's family and their associates on several occasions indicated by their conduct and expressions that they were acting a part. It would be much more congenial with our feelings to believe that these misguided and wretched young persons early in the proceedings became themselves victims of the delusion into which they plunged every one else. But we are forbidden to form this charitable judgment by the manifestations of art and contrivance, of deliberate cunning and cool malice they exhibited to the end. Once or twice they were caught in their own snare, and nothing but the blindness of the bewildered community saved them from disgraceful exposure and well deserved punishment. They appeared as the prosecutors of almost every poor

creature that was tried, and seemed ready to bear testimony against any one upon whom suspicion might happen to fall.* It is dreadful to reflect upon the enormity of their wickedness, if they were conscious of imposture throughout. It seems to transcend the capabilities of human crime. There is, perhaps, a slumbering element in the heart of man that sleeps forever in the bosom of the innocent and good, and requires the perpetration of a great sin to wake it into action, but which when once aroused, impels the transgressor onward with increasing momentum, as the descending ball is accelerated in its course. It may be that crime

* It is obvious that during the prevalence of the fanaticism, it was in the power of every man to bring down terrible vengeance upon his enemies by pretending to be "bewitched" by them. There is great reason to fear that this was often the case. If any one ventured to resist the proceedings, or to intimate a doubt respecting the guilt of the persons accused, the accusers would consider it as an affront to them, and proceed instantly to "cry out" against him.

The wife of an honest and worthy man in Andover was sick of a fever of which she finally died; during her illness it occurred to him, after all the usual means had failed to cure her that she might be bewitched. He went directly to Danvers to ask the afflicted persons there who had bewitched his wife. Two of them returned with him to Andover. Never did a place receive more inauspicious visitors. Soon after their arrival they contrived to get more than fifty of the inhabitants imprisoned, several of whom were afterwards hanged for witchcraft. A Mr. Bradstreet, the magistrate of the place, after having committed about forty persons to jail on their accusation, concluded that he had done enough, and declined to arrest any more; the consequence was that they accused him and his wife of being witches and they had to fly for their lives. A person by the name of Willard who had been employed to guard the prisoners to and from the jail, had the humanity to sympathise with the sufferers, and the courage to express his unwillingness to continue any longer in the odious employment. This was very offensive to the afflicted children. They accordingly charged him with bewitching them. The unhappy man was condemned to death; he contrived to escape from prison; they were thrown into the greatest distress; the news came that he was retaken; their agonies were moderated, and at length he was hanged and then they were wholly relieved. It should be added that many of the accusers turned out afterwards very badly, becoming profligate and abandoned characters.—See Upham, p. 53.

begets an appetite for crime, which like all other appetites is not quieted but inflamed by gratification."

It has been stated that Cotton Mather endeavoured to escape the odium connected with the Salem persecutions. In his life of Sir William Phipps the governor of the colony "a man" says Mr. Upham "of an exceedingly feeble intellect, whom Dr. Mather appeared to have kept by flattery in complete subserviency to his purposes," he exhibits a true specimen of his Jesuitical cunning. During the prosecutions, when the fever was at its height, the governor appealed for counsel and guidance to his spiritual adviser, who it will be remembered, with the ministers of Boston, advocated the carrying on of the work "speedily and vigorously." In quoting the state papers as evidence that the clergy recommended "caution and circumspection," Dr. Mather expunged all those passages urging the prosecution of the work "speedily and vigorously." The real spirit of the man, however, leaks out in the following passage, which affords a choice specimen of that language of cant and hypocrisy, of which the English nation received such a surfeit during the Cromwellian usurpation.

"And why, after all my unwearied cares and pains to rescue the miserable from the lions and bears of hell, which had seized them, and after all my studies to disappoint the devils in their designs to confound my neighbourhood, must I be driven to the necessity of an apology? Truly the hard representations wherewith some ill men have reviled my conduct, and the countenance which other men have given to these representations, oblige me to give mankind some account of my behaviour. No Christian can (I say none but evil workers can) criminate my visiting such of my poor flock as have at any time fallen under the terrible and sensible molestations of evil angels: let their afflictions have been what they will, I could not have answered it

unto my glorious Lord, if I had withheld my just comforts and counsels from them ; and if I have also, with some exactness, observed the methods of the invisible world, when they have thus become observable, I have been but a servant of mankind in doing so : yea, no less a person than the venerable Baxter has more than once or twice in the most public manner invited mankind to thank me for that service.

“ Wherefore instead of all apish shouts and jeers at histories which have such undoubted confirmation, as that no man that has breeding enough to regard the common laws of human society will offer to doubt of them ; it becomes us better to adore the goodness of God, who does not permit such things every day to befall us all, as he sometimes did permit to befall some few of our miserable neighbours.

“ And is it a very glorious thing that I have now to mention.—The devils have with most horrid operations broke in upon our neighbourhood, and God has at such a rate overruled all the fury and malice of those devils, that all the afflicted have not only been delivered but I hope also savingly brought home to God, and the reputation of no one good person in the world has been damaged, but instead thereof the souls of many, especially of the rising generation, have been thereby awakened unto some acquaintance with religion. Our young people who belonged unto the prayer meetings, of both sexes apart, would ordinarily spend whole nights by whole weeks together in prayers and psalms upon these occasions, in which devotions the devils could get nothing, but like fools a scourge for their own backs ; and some scores of other young people, who were strangers to real piety, were now struck with the lively demonstrations of hell, evidently set forth before their eyes when they saw persons cruelly frighted, wounded and starved by devils, and scalded with burning brimstone ; and

yet so preserved in this tortured state, as that at the end of one month's wretchedness they were able still to undergo another; so that of these also it might now be said—'Behold they pray.' In the whole the devil got just nothing; but God got praises, Christ got subjects, the Holy Spirit got temples, the Church got additions, and the souls of men got everlasting benefits. I am not so vain, as to say that any wisdom or virtue of mine did contribute unto this good order of things; but I am so just as to say, I did not hinder this good."*

Mr. Upham's forcible description of the termination of Mather's career, with the just reflections accompanying it, will form a proper conclusion to a narrative, which in its origin, its progress, and its results should never be forgotten!

"I cannot indeed resist the conviction that, notwithstanding all his attempts to appear dissatisfied after they had become unpopular, with the occurrences in the Salem trials, he looked upon them with secret pleasure; and would have been glad to have had them repeated again in Boston. How blind is man to the future! The state of things which Cotton Mather laboured to bring about, in order that he might increase his own influence over an infatuated people by being regarded by them as mighty to cast out and vanquish evil spirits, and as able to hold Satan himself in chains by his prayers and his piety, brought him at length into such disgrace, that his power was broken down, and he became the object of public ridicule and open insult. And the excitement that had been produced for the purpose of restoring and strengthening the influence of the clerical and spiritual leaders, resulted in effects which reduced that influence to a still lower point. The intimate connexion of Dr. Mather and other prominent

* Mather's Works.

ministers with the witchcraft delusion brought a reproach upon the clergy from which they have never yet recovered.

“ In addition to the designing exertions of ambitious ecclesiastics, and the benevolent and praiseworthy efforts of those whose only aim was to promote a real and thorough reformation of religion, all the passions of our nature stood ready to throw their concentrated energy into the excitement (as they ever will do whatever may be its character) so soon as it became sufficiently strong to encourage their action.

“ The whole force of popular superstition—all the fanatical propensities of the ignorant and deluded multitude united with the best feelings of our nature to heighten the fury of the storm. Piety was indignant at the supposed rebellion against the sovereignty of God, and was roused to an extreme of agitation and apprehension in witnessing such a daring and fierce assault by the devil and his adherents upon the churches and the cause of the gospel. Virtue was shocked at the tremendous guilt of those who were believed to have entered the diabolical confederacy; while public order and security stood aghast, amidst the invisible, the supernatural, the infernal, and apparently the irresistible attacks that were making upon the foundations of society, in baleful combination with principles, good in themselves, thus urging the passions into wild operation, there were all the wicked and violent affections to which humanity is liable. Theological bitterness, personal animosities, local controversies, private feuds, long cherished grudges, and professional jealousies, rushed forward, and raised their discordant voices, to swell the horrible din; credulity rose with its monstrous and ever expanding form, on the ruins of truth, reason and the senses; malignity and

cruelty rode triumphantly through the storm, by whose fury every mild and gentle sentiment had been shipwrecked ; and revenge smiling in the midst of the tempest, welcomed its desolating wrath as it dashed the mangled objects of its hate along the shore ”

CHAPTER XVIII.

WITCHCRAFT DELUSION IN ENGLAND.

It is only just to mention that during the seventeenth century there were numerous executions for witchcraft in England, and a much larger number in Scotland, besides other parts of Europe, though most persons were opposed to this severity. The law authorising it was first placed on the statute book by James the First's parliament to please that superstitious monarch, whose partiality for the study of demonology is well known. It is worthy of note that the *most ultra protestants* went the greatest lengths in these delusions; which has drawn from a French Roman Catholic critic the following caustic and truthful censure—"So great folly did then oppress the miserable world, that Christians believed greater absurdities than could be imposed upon the heathens." Thus the number of victims were comparatively small in England to those who suffered in Scotland, Sweden, etc.—and in our own country the work was principally encouraged by the non-conformists. One signal proof, amongst others, of this is afforded in the case of *Matthew Hopkins*, who, during the Great Rebellion travelled through the eastern counties in search of witches. His expenses were paid, and a fee was given for each discovery. His mode of detection was peculiar.—"Besides pricking the body to find the witch mark, he compelled the wretched and decrepid victims of his cruel practices to sit in a painful posture upon an elevated stool, with their limbs crossed, and if they persevered in refusing to confess he

would prolong their torture in some cases to more than twenty-four hours ; he would prevent them from going to sleep, and drag them about barefoot over the rough ground, thus overcoming them with extreme weariness and pain ; but his favourite method was to tie the thumb of the right hand close to the great toe of the left foot, and draw them through a river or pond ; if they floated, as they would be likely to do while their heavier limbs were thus sustained and upborne by the rope, it was considered as conclusive proof of their guilt."

Such sagaciousness was doubtless worthy the agency of the puritanical faction whose reign had then commenced. Hopkins was sanctioned by the parliament and stimulated in his career of murder by Richard Baxter and some of his colleagues. Hudibras thus memorializes his exploits :—

"Hath not this present Parliament
A leiger to the Devil sent,
Fully empowered to treat about
Finding revolted witches out ?
And has he not within a year
Hanged three-score of them in one shire ?"

The career of this "witch finder" was suddenly terminated by some gentleman who employed his mode of detection on *himself*. They tied his thumbs and toes together, and dragged him about in a horse pond, when as he did not sink he was convicted by his own test. This put a stop for a time to the work of death and outrage ; not however till upwards of sixty-four had fallen through his means.

One of his victims was an aged clergyman named Lewis, who had been the exemplary minister of a parish for more than half a century. "His infirm frame was subjected to the several tests, and even to the trial by water ordeal ; he was compelled to walk almost incessantly for several days

and nights, until, in the exhaustion of his nature he was made to assent to a confession that was adduced against him in court; which however he disowned, and denied there and at all times from the moment he was released from the torments by which it was extorted from him, to the moment of his death! As he was about to die the death of a felon, he knew that the rites of sepulture according to the forms of his denomination would be denied to his remains. The aged sufferer, it is related, read his own funeral service while on the scaffold. Solemn, sublime and affecting as is this most admirable portion of the excellent ritual of the Church, surely it was never performed under circumstances so well suited to impress with awe and tenderness, as when uttered by the calumniated, oppressed and dying old man.*

The circumstances of his death, so calculated to stir up all the tenderest sympathies of those filling the same sacred office, only called forth the sneers and ridicule of the anti-prelatist Baxter, who gave him in derision the title of "the reading parson." So completely does sectarian hatred extinguish all the kindlier feelings of our nature when once it takes undivided possession of the soul.

The cases of two women tried and convicted at Bury St. Edmunds before Sir Matthew Hale, who sentenced them to death, has frequently been mentioned in disparagement of that great and virtuous judge. But let it always be borne in mind, that he was governed in his opinion by that of Sir Thomas Brown, a man whose position and celebrity as a scholar were unequalled in his age. It is the testimony of a reporter of the trial that "it made this great and good man [Hale] doubtful, but he was in such fears, and proceeded with such caution that he would not so much as sum up the evidence, but left it to the jury

* History of Witchcraft, p. 173.

with prayers ‘that the great God of heaven would direct their hearts in that weighty matter.’”

The credit of putting an end to the witchcraft delusion in England belongs peculiarly to Archbishop Harsnet, who was raised to the see of York by Charles I. in 1628. He exerted himself to bring the charges of the puritan “witch finders” into contempt and discredit, which his wit eventually did much to accomplish. The following is one of his descriptions in stating the real motives and discovering the method of the cheating impostors:

“Out of these is shaped to us the true idea of a witch: An old weather-beaten crone, having her chin and her knees meeting for age, walking like a bow, leaning on a staff; hollow-eyed, untoothed, furrowed on her face, having her limbs trembling with the palsy, going mumbling in the streets; one that hath forgotten her *pater noster*, and yet hath a shrewd tongue to call a drab, ‘a drab.’ If she hath learned of an old wife in a chimney end Pax, Max, Fax, for a spell, or can say Sir John Grantham’s curse for the miller’s eels [“All ye that have stolen the miller’s eels, *Laudate dominum de calis*; and all they that have consented thereto *Benedicamus domino*”] why then beware! look about you, my neighbours! If any of you have a sheep sick of the giddies, or a hog of the mumps, or a horse of the staggers, or a knavish boy of the school, or an idle girl of the wheel, or a young drab of the sullens, and hath not fat enough for her porrage, or butter enough for her bread, and she hath a little help of the epilepsy or cramp, to teach her to roll her eyes, wry her mouth, gnash her teeth, startle with her body, hold her arms and hands stiff; then when an old Mother Nobs hath by chance called her an “idle young housewife,” or bid the devil “scratch her,” no doubt but Mother Nobs is the *witch*, and the young girl is *owl blasted*, etc. They that have their

brains baited, and their fancies distempered with the imaginations and apprehensions of witches, conjurors, fairies, and all that lymphatic chimera, I find to be marshalled in one of these five ranks;—children, women, fools, cowards, sick or black melancholic discomposed wits.”

All praise to the honest Christian prelate who did not shrink in an age of fanaticism and misrule—England’s “reign of terror”—to expose and denounce the arts and miserable schemes by which the credulous multitude were blindfolded!

CHAPTER XIX.

GENERAL CONVENTION OF 1835.

THIS year the General Convention of the American Episcopal Church was held in Philadelphia, when several important measures were consummated. One of these was to change the constitution of the Church Missionary Society which had hitherto been a distinct voluntary association by connecting it with the Church: in other words—the Church resolved itself into a domestic and foreign missionary society, every communicant of it to be a member of the same, and the bishops ex-officio its governors etc. This step has resulted in the most signal success! There are now in the pay of the society seventy domestic, and thirteen foreign missionaries distributed as follows:—

Maine 4	Kentucky 9
New Hampshire 2	Ohio 7
Delaware 6	Indiana 14
North Carolina 1	Illinois 14
Georgia 3	Michigan 15
Florida 5	Wisconsin 8
Alabama 5	Iowa 3
Mississippi 5	Missouri 1
Louisiana 2	Arkansas 3
Tennessee 3	Indian Missions 2

These 70 missionaries supply 127 stations, the seeds of future parishes. Their remuneration is, however, very

small, varying from 50 to 500 dollars, proportioned to the amount raised by the people, which seldom goes towards the missionary salary till a church building is erected and paid for, during which time he is with few exceptions wholly dependant on the missionary stipend. These "missionaries," it will be remembered, are *besides* the independent parochial clergy of the country, and are fully under the bishop's jurisdiction in whose diocese they are located.

Of the foreign missionaries five are stationed in Western Africa, with fourteen catechists, ladies, &c.; three besides Bishop Boone in China; two in Greece; two besides Bishop Southgate in the dominions of the Sultan; and three in Texas [now a part of the U. S.] besides Bishop Freeman. These clergymen are assisted by catechists, female teachers, &c.

Bishop Chase having resigned, with the presidency of Kenyon College, which had been founded by his remarkable exertions, the episcopate of Ohio, and having been elected bishop of the newly-formed diocese of Illinois, the latter was "received and acknowledged as a diocese in union with the General Convention." Dr. Hawks was also appointed by the house of bishops missionary bishop to the South West, and Dr. Kember to the North West territory.* Dr. Hawks declined the appointment, which was assigned at the last convention (in 1844) to Dr. Freeman of Delaware.

This was the last convocation in which the aged patriarch White presided, after directing its deliberations in that character for forty years.† This venerable man is I pre-

* A "Territory" is one of those large sections of country not yet subdivided, (and organized) into "States." e. g. Oregon, called (I suppose *facetiously*) in the English papers, "*The Oregon*" is a "Territory."

† Since 1795 the office of presiding bishop (as established at the first Convention of the united Church in 1789) is held by seniority of *consecration*.

sume known to every English reader, as one of the principal agents in the hands of Providence in founding and establishing the American Church, of which he was a most distinguished ornament.

Connected with Bishop Chase's resignation of the diocese of Ohio, in which he was one of the *first missionaries*, and on whose soil he had reared up for its sons a noble institution of learning which will doubtless stand many centuries an enduring monument to his zeal and quenchless love for the Church of his land and the best interests of her children, there were several circumstances of a very painful character ; which the good bishop made the subject of strong complaint. They will be found fully detailed, with all the documentary facts bearing on them, in his

Bishop White's predecessors were Seabury and Provoost. The first held the office till the convention of 1792, when the rule was changed to one of *rotation*, beginning north, which gave it to Bishop Provoost who presided at that convention, and at the episcopal consecrations following, till 1795, when the same rule placed Bishop White in the presidential chair though against his own avowed, (and recorded) judgment. The following year Bishop Seabury died.

At the first Convention of the Church (that of 1789) at which Bishop Seabury presided, the Constitution of the American Church was established the Convention regularly organized in two houses, and the Liturgy as now used was compiled. To his firmness and excellent judgment the Church is indebted for the slight departure made from the English ordinal the addition to the communion office of the Scotch form of consecrating the elements (similar to the Greek, and other ancient forms) and numerous other conservative principles embodied in the ritual and canons. Bishop Provoost resigned the episcopate of New York in 1801, when the first (good) rule—succession by *seniority of consecration*,—became again established, and still continues. Under this rule, as well as the other, Bishop Provoost had title of precedency to Bishop White, having been, on account of seniority in years and in the ministry, first consecrated at Lambeth in 1787. The former died September 6, 1815. Bishop White died July 17, 1836, in the 89th year of his age, the 66th of his ministry, and the 50th of his episcopate. By his death Bishop Griswold succeeded to the highest ecclesiastical post, which he left February 15th, 1843 in the hands of the present occupant, Bishop Chase.

“Reminiscences,” republishing in London, and are well worthy of the English reader’s attentive consideration, as illustrating the practical effects of the democratic principle when carried into schools of learning. The whole history of the proceeding may be summed up in a few words:—The system of college government and discipline which Bishop Chase introduced, and his firm though mild administration of Kenyon, together with his (English framed) regulations for the rule of the professors, drew upon him from the subordinates of the establishment the charge of an arbitrary exercise of power, and the pupils were most improperly excited to rebellion, and arrayed by their tutors against the venerable president. “Any one,” remarks the narrator, “acquainted with human nature, and the influence of instructors over the minds of their pupils, may easily suppose they could not fail to be successful. In this respect perhaps, the world never witnessed a more complete ascendancy of designing men on the minds of unsuspecting youth. At length there appeared great boldness on the part of the teachers against the bishop. They found fault with him for almost every thing. The magnitude of Rosse Chapel was made the subject of great censure among the professors. “The compartment for the chancel,” they said, “was too large—too much in the style of the English cathedrals,” and then it was to be under the rectoral power of the bishop. One of them went so far as to tell the bishop that “this chapel was the cause of all his troubles.” He was amazed at this observation, till then not knowing that any had complained of him on this score. At length the conduct of the professors and teachers became very disrespectful; they wrote him insulting notes; and to close all, they addressed him jointly in a most unbecoming letter, written in very bad taste, accusing him of “exercising arbitrary power,” and signed the same, not with their

individual names, but with these words, "The Professors of Kenyon College," and published it to the world.

It may be well conceived that this was a heavy blow to the generous-hearted prelate; whose single and unaided exertions had, after a long trial of perseverance, untold labours, and heavy pecuniary sacrifice, first planted the college,* to which the last six years of his life had been unceasingly devoted; and to whom these very professors were indebted for their seats. But the circumstances attending the *sequel*, make yet a stronger claim on the sympathies of every generous reader. The bishop was shortly to meet his convention when this accusation was brought against him, and made it the subject matter of his episcopal address as head of the diocess. On the day before the meeting of this convention the bishop in the act of crossing the timbers of the unfinished college chapel, met with a severe accident, in falling between the joists, which temporarily maimed him, and under the agony of which he was suffering during the delivery of the address, which in simple and touching language told the history of his college trials, and exhibited a defence of every step of his presidential course by an appeal to the constitution and laws; dwelling particularly on the *compact* between the *donors* and the *trustees*, which he had showed that he had scrupulously adhered to, and which it was the aim of the professors to *set aside!* The bishop firmly opposed the demand of the teachers to "make and administer laws, by a majority of voices" in opposition to his constitutional right, which he was bound to maintain.

* Bishop Chase commenced his undertaking with £6000, which he collected in England, Lords Kenyon and Gambier being the principal contributors; with which, and the money raised in America, he purchased eight thousand acres of land, and commenced the walls. The first College is named "Kenyon," and the village "Gambier;" the chapel "Rosse" after the Countess Dowager, a benefactress.

“I have not words,” concluded the bishop, “to express my astonishment at the rash act of these gentlemen. It is not the uncourteous style, and the instances of bad taste which it exhibits in addressing me, their father and friend, as I feel myself to be; no! it is the *dreadful* consequences which, I fear, are but too likely to follow this unexampled deed, that causes me to mourn sincerely.

“The peace of God’s Church, the peace and honour of our own communion, and the prosperity of our College, Oh! where are they? Where are they *not*, if found on the face of such a letter as this.

“Yet it has gone to the world, and, at this moment, is doing its dreadful work of destruction to our Seminary. ‘Oh! tell it not in Gath, publish it not in the streets of Askelon! Lest the daughters of Philistia rejoice, lest the enemies of my people triumph.’”

The bishop’s narrative states that during the delivery of his address “the wounded limb became so painful that he was obliged, immediately on its close, to leave the chair to the senior presbyter, the Rev. Samuel Johnston, and retire to his residence in the college. This being the distance of a quarter of a mile, his walking thither had well nigh caused him to faint. Mingled with his bodily pain was that of his mind, for he had seen enough, even in this short visit he had paid his Convention, to convince him that the leading men were one with the conspirators, and had come prepared to aid them ‘in putting down the bishop.’

“The writer was detained for forty-eight hours by the extreme pain of his wounded leg, ere he could think of meeting the Convention again. In that time much had been done in their own way, both with tools without and within doors. Both the teachers and the unsuspecting scholars had been afresh invited by ‘the spirit of the age’ to ‘resist and put down authority.’ The spectators at the

meetings of the Convention, seeing what was going on there, were well prepared to show disrespect to their bishop, as he walked unattended thither again. As he crept along, every thing seemed to wear the saddest aspect. Scarcely a living object passed him without some signs of disrespect. Even the smallest grammar school boys, in obedience to the example and faithful training of the professors and teachers, had learned to cry out, 'it was too much power to commit to the hands of one man ;' and the little guns they were allowed by the teachers to load with powder, were fired with shouts of *independence of episcopal tyranny*. The very clerk in the college store had been won over to the cause, and was heard often to boast of his belonging to the *Anti-Bishop Party*.'**

The bishop's worst suspicions were confirmed! On the ninth day of the session he took his seat in the chair, and heard the report of "a committee to whom had been referred so much of his address as related to the difficulties of Kenyon College;" in which "Report" the committee took sides with the faculty. The apostolic man made no response—he silently allowed the usual business to proceed,—and, at the stated time for divine service, he took his way unattended to the temporary chapel (a school house) "lingering necessarily" as the account describes "by reason of his lameness. It was a fine day in the first part of September; the elevated part in which he walked gave him that view of the grounds all around for which the place is so much admired. Halting for a few moments, with no arm to lean on but that of a pitying God, who had supported him in all his trials, he gathered strength and composure to think calmly of the past, to contemplate the present, and anticipate the future; in doing which, never did his breast feel such an assemblage of mingled emotions.

* Reminiscences, p. 742.

He remembered how, led by the hand of Providence, he had descried this ‘*goodly land* ;’ how, in laying it out into fit portions for the great porposes in view, he had for some months together reposed in a hut without a floor, with a billet of wood only for his pillow. He called to mind the sleepless nights and the toilsome days spent, the one in anxious thoughts, the other, fatiguing labour.

“He contrasted the past with the present, and none can describe the emotions created in his bosom when he listened to the voice of *duty* compelling him to leave all in the hands of unjust accusers and a misguided diocess ; the former governed by an unworthy jealousy and mean selfishness, and the latter blinded by intrigue, and rushing on in a course of measures which he could plainly see (if not arrested by a merciful Providence) would end in the utter ruin of the institution. He could not be a partaker with them in this work of injustice and destruction ! He could not with his own hand sign his own death-warrant, nor legalize by his continuance in office, an interruption of the constitution of the Seminary directly contrary to the intention of the founders. He must surrender what he could not retain, either in honour, justice, or peace. He attended chapel, and heard the sermon preached by Mr. Ethan Allen—went home, and wrote the form of resignation which follows :

“ RESIGNATION.

“To the Clergy and Laity of the Protestant Episcopal Church of the Diocess of Ohio, assembled in convention in Gambier, on this the 9th day of Sept., 1831.

“BRETHREN—We have heard this day a sermon preached by the Rev. Ethan Allen from God’s word, which

I desire him to publish,—that we must *live in peace*, or we cannot be christians; and that to secure peace, especially that of God's Church, great sacrifices must sometimes be made. Influenced by these principles, I am willing, in order to secure the peace of *God's Church* and that of our beloved Seminary, in addition to the sacrifices which, by the grace of God, have been already made, to resign; and I do hereby resign the Episcopate of this Diocess, and with it what I consider constitutionally identified, the Presidency of the Theological Seminary of the Protestant Episcopal Church of the Diocess of Ohio.

“The Convention will make this known to the Trustees, whom I am no longer to meet in my official capacity.

“PHILANDER CHASE.”

The resignation was *accepted*, and the convention, *on the same day* elected the Rev. Charles P. M. Ilvaine to fill the vacancy. Thus was suddenly and unexpectedly severed a connection which had existed for twelve years. In language not egotistical, the bishop whose services were thus in a moment forgotten, when “liberty” (that blasphemed word) and “release from episcopal restraint” were the objects in pursuit “had organized almost every parish in the diocess, had baptized the young, and confirmed the middle-aged, and administered the bread of life to all. He had befriended all the parishes as they were brought into being, and to his remembrance never had passed a harsh word or look with any of the parochial clergy; so that, if they were sincere in following the deceptive persuasions of the college professors, they could not be blind to these *facts*, engraven on the tablets of their memories. They might truly say, “Here is our bishop, who has never intentionally done us any harm, but, on the contrary, always endeavoured to do us good. He came over the high hills, and

sought us, when there was but little or no care for us in the bosom of all the Church beside. He gathered us together as a diocess, the first of primitive order and truth in the western country, and ever since has presided over us without reproach. Here he now is, our shepherd and friend; and to add to these most interesting relationships, he is also the founder, under God, of a great institution—of a Theological Seminary surnamed Kenyon College, which he is now building up on Gambier Hill, names most beloved, because they are those of his personal friends in our mother land, who gave him the means to do this. (If they did not, who did? surely *we* did not.) Thus, by his hand, was this great tree planted, and watered with foreign dews—under whose shadow we are now sitting, and eating the fruit thereof, without being required to bring the smallest offering as a token of our gratitude to a heavenly Saviour for such favours, or as a pledge of our duty to support his minister, our bishop, who is ever glad to see us, ungrateful as we have proved ourselves. Here he is happy to minister to us as a servant to his master, because he thinks we belong to Christ. When we come hither, the servants of the institution wait upon us. Our tables are supplied by his orders, and our pillows are smoothed by his command—at his, not our own cost. All this without one word of upbraiding language; no, neither for innumerable kindnesses which he is shewing unto us, nor for the injuries which we are doing unto him, by caballing with his enemies. And while he is thus *doing right* and *suffering wrong*, he maintains his own principles with sincerity and firmness; and, what is still more, for the sake of peace he waives all pride of contest, and offers to appeal to the only earthly tribunal left—the heads of our diocesses, as a Constitutional Committee of Reference of difficulties between the seminary and him. To this appeal we refuse to lend a listening

ear!! We turn from him, as we did just now when he appealed to us for trial and justice against his accusers; and, what is still more strange, and un-heard of before in a Christian land THOSE VERY ACCUSERS OF OUR BISHOP ARE PERMITTED TO SIT IN THE BODY OF THIS CONVENTION, all this while of trouble, and not only TO GIVE A SILENT VOTE AGAINST HIM, but TO INVENT, AND SET IN ORDER, AND MANAGE, ALL THE PLANS AND APPOINTMENTS OF ALL THE COMMITTEES BY WHICH HE IS TO BE RUINED."

There are several circumstances of an aggravated nature connected with the act of the Ohio clergy in this unkindly separation with their spiritual father. One was that nearly all had received their ministerial commission from him! "To the laity" also the bishop writes "I might appeal with Samuel: Whom have I *defrauded?*—*whom have I oppressed?* Yea, I have withheld from them a just maintenance "seeking not theirs, but them—not the fleece but the flock."

The prospect—so painful to a man whose whole soul had been long concentrated in a design, every part of which had, in turn, occupied his waking and sleeping hours—of a general and total alteration of his plans, down to the detail of the *building operations* was not either a trifling grievance. The English lover of taste in architectural embellishment, and the properties of college accommodations, will be prepared to sympathize with the good bishop in one part of his trial in a larger degree, perhaps, than he received sympathy amongst his countrymen, whose (mistaken) utilitarian notions would obscure their judgment in reading this part of his plaint:—

"In a great and permanent institution, it is necessary that there be a *consistent* design; and not only that the advantages of nature be tastefully used, but that the whole

plan speak the *character* of the institution. This had been the endeavour of the founder of the Theological Seminary. The grounds had been selected with this view—the position of the main building had been chosen for this end. Its material was of the most durable kind, (stone,) put up in the substantial manner, in semi-Gothic style of architecture, as most suitable for an episcopal seminary, or college. Fronting this, and at proper distances, but without obstructing the view, it was intended to erect two professors' houses of like material. One of these was commenced,—the part erected being intended to be the wing of a larger building. But scarcely had the Convention risen, before preparations began for putting up on the opposite side a professor's house, of *brick*,—thus at once destroying the unity of the plan. [Barbarians!] That this work might proceed more expeditiously, the stones which had already been hauled, dressed, and numbered, for Rosse Chapel were taken to build the *cellar* and foundation of this house.

“Even the workmen who had assisted in preparing these materials for the house of God, refused their help to turn them to such a purpose; and others, less scrupulous, were employed.

“The situation, dimensions, and progress of *Rosse Chapel*, have been heretofore described. It was not to be supposed that *this* could escape, since, in the envious eye of some, it had been declared to be the *cause* of all the writer's troubles. It had been planned and put in progress by him; but those who followed him were, it seems, very scrupulous about ‘building on another man's foundation.’

“In the first place, its design was Gothic: as that savoured too much of episcopacy, it was changed into the Grecian order, with pillars in front. Again, its size was large, and would occasion too much expense; therefore the chancel (another episcopal appendage) must be cut off,—

though double the sum necessary to continue *that* be expended in excavating a basement story after the walls had been built up solid to the floor, and the sleepers laid. The *Corner Stone* of the building had been deposited in the chancel wall, in the name of the Holy Trinity, dedicating the house *to be erected thereon* to the service of the Lord for ever. But this formed no obstacle in the designs of these men! They were not bound by *forms*, or *trammelled by superstition*. They could dig up the holy *foundation stone*, and scatter its contents about, without fear of the punishment of sacrilege. Perhaps the *documents* it contained were offensive to them, even in their resting-place."

Though all the friends of Kenyon would perceive, and take the alarm at what follows:—

"Selfishness now prevailed over great and sacred interests. Private dwellings of various sorts now appeared in progress, instead of the public buildings; while the great concerns of the farms, mills, stock, and merchandise, were given into the hands of others, to *avoid care*.

"Under such a state of things, was it not with reason that the writer felt anxiety for the safety of that institution for which he had laboured so long, and generous episcopalian had given so much?—anxiety lest its funds and property should be spent and alienated before a successor (who, it was hoped, would check such a spirit) should arrive.

"His solicitude was not lessened when he heard, from his retirement, that, to relieve their embarrassments, the persons who had control of affairs, but having no legal authority to act, had offered the north section for sale!"*

I am, however, getting a little in advance of this piteous history. Another aggravating circumstance connected with the forced withdrawal of Bishop Chase from his diocese

* Reminiscences. The north section is four thousand acres of rich land.

and college, was that the "Gambier Observer," which from the commencement of the persecution had been employed to his injury,—the most effective instrument in the hands of his enemies in the work of prejudicing the minds of the parochial clergy, and lay delegation before their attendance at the Convention which struck the *final fatal blow*,—and whose editor,* the bishop complained, "excluded every thing from its columns which could benefit his cause, and since his resignation had given to the diocese not one word which could inform them of the state of public opinion, excepting so far as to publish whatever would contribute to consolidate the power of his opponents," was printed on the Ackland Press, presented by lady Ackland to Bishop Chase, "and has *never yet*" he informs us "been given by him, or sold to the seminary !!"

One is tempted to exclaim, with all due deference to the clerical character of the *evangelical* editor—*C'est infâme!*

The Convention, however, was not unanimous. One noble hearted presbyter, backed by seventeen of the laity, took a determined stand against the operation of "spiritual wickedness in high places," and left on the journals of the house his protest against a proceeding of high handed outrage. To the resolution "that the Convention proceed forthwith to elect a bishop," C. B. Goddard, Esq., of Zanesville presented as an amendment, two resolutions, one declaring "that the Trustees of the Seminary are the legislative body thereof, and that the President is the Executive of the Institution, bound to carry into effect the statutes &c. by them enacted, until the same shall be reversed by the General Convention;" and the other "inviting Bishop Chase to revoke his resignation, and resume the duties of the episcopate." In an eloquent speech Mr. Goddard pass-

* The Rev. W. Sparrow.

ed a high, and well merited eulogium on his bishop, in which (on a reply, full of gall and vituperation from Dr. Aydelotte of Cincinnati, a prime mover in the conspiracy) he was seconded by Mr. Bezaleel Wells, who declared himself "ready to proclaim to the diocess of Ohio, and to the world that Bishop Chase was, in all this controversy, an injured man—his motives, and his conduct misrepresented;"* which assertions Mr. Wells completely established.

The name of the clergyman who supported, and voted for the amendment of Mr. Goddard, was INTREPID MORSE, rector of St. Paul's, Steubenville.

Well named!—Mr. Morse's sponsors must have had some foresight of his stern virtue in after life. Amongst his clerical colleagues on the occasion of their defection, the tribute of a sacred bard to the leige love of a kindred spirit may be not inaptly rendered:—

Faitful found

Among the faithless, faithful only he ;
 Among [his brethren] false, unmoved,
 Unshaken, unseduced, unterrified,
 His loyalty he kept—his love—his zeal ;
 Nor number, nor example, with him wrought
 To swerve from truth, or change his constant mind,
 Though *single* †

* The numerous English benefactors of Kenyon College, and friends of Bishop Chase will like to know the names of those laymen who voted with Messrs. Goddard and Wells; they are:—T. T. Fraker, John Clements, J. Hiccox, A. Holmes, J. H. Viers, J. McCullough, B. M. Atherton, J. Foster, G. H. GRISWOLD, D. Flipping, Arious Nye, C. Curtis, J. Glass, R. Maxwell, S. P. Chase.

† I could not resist an inelination, which an acquaintance with the circumstances of the Kenyon business through the printed accounts, made all powerful, to visit this gentleman on the occasion of a western trip, (if the term may now be permitted) so powerfully was I interested in Bishop Chase's history, and fortunes. This visit will be described in a subsequent chapter. In Mr. Morse's parlour, with the venerable features of the good prelate looking down

Bishop Chase hastened his departure from the hill of Gambier, though his place of ultimate destination could not be determined. Retiring to a farm belonging to his niece about twenty miles from the scene of his success and his sufferings, he devoted his attention to its cultivation, and ministered in the character of a missionary priest to the spiritual wants of the neighbourhood. In this "Valley of Peace" as he named his retreat he was visited by one of his former friends, (Mr. Wells) on his way to Michigan, and induced to remove to a richer soil in that state, whither he transferred his family on the fourth of July 1832. He left Ohio—into which he had entered a solitary pioneer of the cross, to plant the standard of apostolic order—with fourteen clergymen, eight parish churches, college buildings advancing towards completion standing upon eight thousand acres of land.*

How wonderfully is the wrath of man made to praise God! The solitary missionary wandering forth to the then almost desert wilds of Michigan, the staff of his apostleship snatched from his grasp by unscrupulous hands, was to be led by *another Hand* into a territory far remote even from Ohio,† where, maintained by the same power he was to rear up a second school of prophets, exceeding the former in extent and plan: an institution to which future generations will point as a trophy of the signal and certain success attending—A FAITHFUL TRUST IN DIVINE PROVIDENCE! The indomitable perseverance of the western APOSTLE has overcome every obstacle which selfishness and infidelity throw around the American missionary's path

on us from the faithful canvass, I richly enjoyed a long evening's conversation, of which the history and fortunes of Bishop Chase formed the principle burden. Dear to the heart is such a reminiscence!

* The Ohio clergy now exceed sixty in number.

† The wide state of Indiana lies between Ohio and Illinois.

in her western territory; and in planting another diocess where twenty-two clergymen look up to him with filial love and unreserved confidence, and rearing up a second university he has awakened a zeal among the friends of the Church in the far west which is seen in the rapid extension of her borders over countries many hundred miles even from the prairies of Illinois.

In the present Convention Bishop Chase's election to the mitre of Illinois by the six clergymen of that state was confirmed by both houses, and he again took his seat in the house of bishops—"A veteran soldier, a bishop of the cross, whom hardships never have discouraged, whom no difficulties seem to daunt, and who entered upon his new campaign with all the chivalry of thirty-five, was cordially welcomed to his seat amongst the councillors of the church."*

It only remains to add, in the merest summary of facts, the result to the institution on Gambier Hill, of Bishop Chase's withdrawal from it. Like the vineyard of Naboth to the King of Israel, "the possession of an inheritance" violently wrested from its lawful keeper, "brought evil upon" the Ahabs of Kenyon College. The indecent haste with which they proceeded,—the prompt action by which the episcopal vacancy was filled in the election of Mr. Mellvaine—"indicating" as Bishop Chase remarks "that they had come prepared to act,"—the hurry shown in commencing the work of demolition and sacrilege,—and lastly, the contempt shown for the will of the donors, and the open violation of a solemn contract made with them in the offer of four thousand acres of college lands—were all indications of the *honesty* of the *acting* "trustees," and significant earnestness of their *moral* qualifications to undertake the

* Bishop Doane.

general superintendence of the institution, and more particularly *the responsible business of tuition!*

The new bishop soon found that he was only elected as a more pliant instrument in the hands of the professors, for accomplishing their projects of aggrandizement. "Our newly elected bishop," writes one of the delegates of the Ohio Convention in 1832, "is not expected to take upon himself the immediate superintendence of our seminary—nay it is asserted by the 'reformers' that he will do no such thing,—but that he will *itinerate and preach* to large congregations, which, it is averred he has a wonderful faculty of assembling; while the seminary (which should be in unity with the General Seminary, and the Church of America) will be managed by those who have sacrificed their *father and friend*—their benefactor, without whose patronage they would now have been in obscurity, and almost revolutionized the character of our Church merely, it is believed, to perpetuate the enjoyment of their salaries, and retain for a longer space their usurped authority on Gambier Hill." The scheme of *merging the seminary in the college*, was effected without any consultation with the new bishop; and an act of the Legislature of Ohio was obtained *without his consent newly incorporating* the Theological Seminary as a separate college, in conformity with the views of the professors. The work was completed in 1839 by an act supplementary to this, by which "the Bishop of Ohio is denuded and, contrary to the intention of the founder and donors, severed from all connexion with Kenyon College; and what is more still, all the property given by the donors or the founder,* or other-

* Bishop Chase's own contributions were munificent. He had given his farm, library, several large sums of money,—in fact nearly his all; but, of course (as in the case of the English donors) conditional upon the non-alienation of the lands, and the continuance of the original Constitution, by which the *college*

wise acquired by his management or industry, is by one sweep thrown into the hands of a separate body from the designed seminary, and all this without even naming the bishop”*

This last was an independent action of the trustees; done, writes Bishop Chase “contrary to the wishes of the present Bishop of Ohio,” who “expressed some words of caution to the trustees lest they should go too fast and far.”

Bishop Mc Ilvaine has likewise in his “Address at the laying the corner stone of Bexley Hall,”† done full justice to his worthy predecessor; on which occasion he stated—that Kenyon College, as originally founded, has “no incorporation, no property, no trustees, *no faculty*, except as it is part and parcel of the Theological Seminary; being simply a preparatory branch of that Seminary; having this only for its distinctive college feature, “*that when the faculty of the Theological Seminary are acting in reference to the affairs of that preparatory branch, they act as the*

of Kenyon was essentially a *branch*, and *attached* only to the Seminary, with the presidency of which the episcopal officer should be (or Lords Kenyon and Gambier would never have contributed a dollar) perpetually identified; whereas the institution which Bishop Chase founded was, to use his own words, “*de-funct*, and those who were in possession of the property which he gave and collected would be obliged to surrender were an action, duly setting forth the nature and evidence of the case brought before a court of competent jurisdiction.” This the Bishop affirmed was the judgment of both American and English donors. One of the English Bishops, who had liberally contributed, wrote to Bishop Chase:—

“Surely they have broken through the terms and conditions on which your English trustees transmitted our money to your hands. They have forfeited our money, and can be called on to refund it.”

It was a heartless act on the part of these reverend repudiators that they refused to refund a thousand dollars which Bishop Chase had set apart for the erection on Gambier Hill of a house for his own residence; and the delay attending his getting from them some arrears of salary, etc., would have caused him “distressing consequences,” but for the timely assistance of a distant brother.

* Reminiscences, p. 823.

† Named after Lord Bexley.

faculty of a college; and when they confer degrees upon the graduates of that branch, they do so, not in the name of the president and professors of the Theological Seminary, but of KENYON COLLEGE."

As further proof, to use Bishop Chase's words, that his successor has "endeavoured to throw off the incubus under which he had been placed at his consecration, and has been brought to his right understanding of the matter," he recommended to the Ohio Convention of 1839 a change in the constitution of the Seminary, in conformity with the foregoing, though without falling back upon the whole provisions of the original act of incorporation, obtained in 1824. Though this alteration (agreed to by the Ohio Convention) did not receive Bishop Chase's concurrence in the House of Bishops, being, as he records, "contrary to the fundamental law of the Seminary, which neither the Convention, nor Legislature, nor any power short of that of the donors *can* alter," yet it places the institution at Gambier on a footing *more closely* in conformity with the design of the original donors than previously existed, and was carried into effect contrary to the wish of those who planned Bishop Chase's removal.

Bishop Mc Ilvaine has also greatly exerted himself in gathering funds for the college and schools, which have been twice jeopardized by the ill management of the trustees, whose departure from the original designs of the founder, has proved nearly fatal to the existence of the institution. Though still in some degree under the baleful influence which drove Bishop Chase into the wilds of Michigan in 1831, Kenyon College it is hoped may yet be saved from threatening ruin, and prove an eminent blessing to future generations in Ohio.

CHAPTER XX.

RHODE ISLAND.—NARRAGANSETT BAY.

RHODE ISLAND, as all the world knows, was first founded by Roger Williams, a banished exile from Massachusetts, where he had advocated sentiments which were deemed heretical by the puritan magistrates of that colony. This was in 1634. The "heretical" doctrine for which the congregational ministers of Massachusetts obtained Williams's banishment was "that the civil magistrate should restrain crime, but never *control opinion*—should punish guilt but never violate the *freedom of the soul*."*

However unsafe this doctrine may be in the interpretation which Williams's descendants have given it, it was, at the least, glaringly inconsistent for his enemies to make it the ground of a capital charge, when the founders of their own colony had left England on the alleged grievance of its violation there, and had established themselves on the professed platform of religious liberty. The rigour with which they persecuted all who dared to dissent from them, even in the smallest matters of doctrine or Church government, affords a melancholy and salutary instance of sectarian intolerance when its leaders obtain uncontrolled power over the persons and consciences of the community. The opposition of which they complained from the "English arch prelate," the "surpliced Laud" in their vexatious labours to undermine and uproot the church of which he was the temporal guardian, though attended with undue severity, was light-

* Bancroft. Williams was a baptist minister.

ness itself compared to their own proscriptions almost as soon as they acquired power, and constituted the "standing order" of a new country: a term still retained by many of the congregational preachers of Massachusetts and New Hampshire, though their "order" is reduced to an inconsiderable sect amongst a multitude of others; and in this their once stronghold their religious influence as a denomination is lessening every year.

But to return to Roger Williams.—Driven forth from the family of his white brethren, he penetrated the wilderness till he found the habitation of the native Indians on Narragansett Bay, whose chiefs Pokanoket, Massasoit, and Cananicut, received him with a friendly welcome, and in their wigwams he found a temporary shelter. The bay on whose banks these chiefs dwelt, indents what is now Rhode Island State about thirty-five miles, running north from the Atlantic Ocean; out of it rise five principal islands, named respectively Rhode, Cananicut, Prudence, Hope and Patience. The largest of these, Rhode Island, after which the state is called, is so fertile, and so picturesque in its scenery that it has long enjoyed the appellation of "the Eden of America." Cananicut, the second island in size, is nine miles long, varying from one to two miles in breadth. There is nothing like a town or village in this, or either of the islands except Rhode; the population being composed exclusively of agriculturalists, who cultivate a soil of extraordinary richness.

At the head of this lovely bay Williams established himself; calling the name of the place "Providence," in token of his dependence on divine favour. There the city of Providence, the capital of the state, now stands; with its university, its churches, its state house, its arcade, its harbour filled with vessels, and its twenty-two thousand inhabitants—the second city in New England.

CHAPTER XXI.

DR. CROCKER.

ECCLESIASTICALLY, Providence has much to recommend it. Though the congregations under episcopal government are only five out of fourteen, the attachment of different non-episcopal denominations of Christians to their peculiar systems is more entirely the result of accident in Rhode Island, than, perhaps, in any State of the Union. That spirit of opposition to any restrictions of conscience which marked its early history, is shown in the favour with which the rapid growth of episcopacy has been regarded. From looking on the Church with an unsuspecting eye, the intelligent part of the community soon discovered that apostolic order and ritual worship were not such necessary precursors of prelatical tyranny, and priestly domination as the congregationalists of Massachusetts had represented them to be ; and on taking a nearer view of her bulwarks and her towers, many thousands throughout the State have been led to *enter in* ; and to make her ordinances her security, and her peace their own portion, and the heritage of their children.

The success of the Episcopal Church in Rhode Island has been mainly attributable, under God, to the faithful and persevering efforts of her ministering servants. The clergy have banded together as one man, and planted the standard of the cross in every part of the State. These indefatigable pioneers have left no place unvisited ; and

whilst they have attracted numbers to the Church by their persuasive eloquence, they have held them there by their examples and holy lives.

The distinguished individual whose name stands above was one of the first who commenced extending the borders of the Episcopal Church beyond the principal towns of Providence, Newport, and Bristol. His labours in a cause (in which his services are voluntary and unpaid) have been arduous and unceasing for more than twenty years. Rector of a numerous and wealthy parish, and the popular preacher to a large congregation, his worldly interests made it unnecessary for him to extend a single effort beyond the bounds of his own city; yet with the aid of several laymen of his congregation he effected the establishment of another parish in a neighbouring town. The incumbent of this new parish (the Rev. John Taft,) and another labourer who appeared in the field, viz., the Rev. John Bristed, rector of St. Michael's, Bristol, now joined Dr. Crocker in the work of domestic missions. One parish was organized after another: the completion of one church edifice was followed by laying the corner stone of a new one; and the pious and disinterested originator of the efforts which have been so signally successful, has now the proud satisfaction of seeing every town in the State furnished with its parish temple, and its parish priest.

St. John's Church, where Dr. Crocker still officiates, having been its rector forty-one years, is a venerable looking stone structure, with a square tower and pinnacles. In the interior good taste has preserved the arrangement of European churches. The doctor's preaching, though marked by little originality of thought, is of the popular order from the flowing style, and graceful delivery.

Differing greatly in the latter characteristic from the rector of St. John's, the Rev. Dr. Vinton, rector of Grace-

church* (another parish in Providence) possesses Chalmer's strength of reasoning and vehemence of style. The latter has been carefully improved, as his sermons evidence in their purity of diction, copiousness, and terseness of expression. It would be no unqualified praise to call him the Barrow of the American pulpit; nor does he fall short of his great original in the vigour of his intellect or the fervour of his devotional ardour—while the peculiarities of Tillotson seemed, in an equal degree, to appertain to his cotemporary; with whom, during the period of my residence in Providence, he divided the palm of public favour. The comparison of a discerning writer between the two English divines will not inaptly apply to doctors Crocker and Vinton: "While simplicity, languor and enervation characterize the productions of one, richness, vehemence and strength form the chief features in the diction of the other. To the former belong perspicuity and smoothness, verbal purity and unaffected ease; to the latter, a fervid fancy, and a poetic ear, glowing figures, and harmonious cadences."

* Since promoted to St. Paul's, Boston.

CHAPTER XXII.

COLLEGE EDUCATION IN THE UNITED STATES.

PUBLIC attention in the United States has been much directed of late to the college system of that country; which, in the opinion of many amongst her most eminent teachers, is open to several capital objections; the same perhaps might be said of the British Universities, though the evils under which they labour are of a different kind.

One of the evils deplored by Dr. Wayland president of Brown University, Providence, is common to both countries, viz., residence in the college, and boarding in common; but the stricter discipline at Oxford and Cambridge relative to *hours*, and general *surveillance* from superiors gives them an advantage in this particular, which the *open doors*, and separate residence of the professors in an American college are without. President Wayland is, however, opposed to the *principle* of the thing under the most vigilant restrictions. He regards it as equally unsuited, both to the younger students, and to those further advanced in years. The one it releases from the wholesome influence of home and friends, and the other it retains under a system of discipline incompatible with his age and habits. Residence likewise favours physical indolence, and engenders the lighter infectious diseases, while it excludes the comforts and attendance which sickness requires.

But Dr. Wayland's principal objection to the present college system is the large amount of nominal study re-

quired. American schools require *three times* the amount of teaching within precisely the same time as formerly, and yet they do not send out graduates with half the real learning that they did before the revolution. The inference is unavoidable that the knowledge acquired is more superficial.

Dr. Wayland's own testimony to this fact in a pamphlet now lying before me, may be received with confidence as coming from a native professor, and one who deservedly enjoys as high a place in the estimation of his countrymen, as any public teacher in the United States. His remedy for the evil is to designate the exact amount of knowledge necessary for graduation, extending the term to five or six years if required,—to enlarge the requirements for admission,—and to limit the number of studies. West Point Military Academy is an example of the true system in this latter particular; to which, and to the English Universities this candid writer points attention. "By learning one science well" he adds "we learn *how to study*, and how to master a subject. Having made this attainment in one study, we readily apply it to all other studies. We acquire the habit of *thoroughness*, and carry it to all other matters of enquiry. The course of study at West Point Academy is very limited, but the sciences pursued are carried much further than in other institutions in our country; and it is owing to this that the reputation of the institution is so deservedly high. The English University course is, in respect to the number of branches pursued, limited; and yet it is remarkably successful in developing the powers of the mind. Observe the maturity and vigour which the young men there frequently obtain. They sometimes go from the University—as, for instance, Pitt, Fox, and Canning—directly to the House of Commons, and are com-

petent *at once* to take an important part in the labours of that august assembly."

Dr. Wayland also recommends the English practice of *written* instead of *oral* examinations; and that most effective one of *stimulants* to literary attainments, in the form of premiums, fellowships, etc.

A more important suggestion than either of the foregoing relates to the professional study of pupils. Dr. W. proposes the creation of other degrees—such as Bachelor of Science, or of Literature; a different course being embraced by each; also that the degree of master of arts be conferred only on those who have pursued successfully the whole circle of study marked out for the candidates for both degrees; the affix would then designate a degree of positive attainment, which at present it does not.

How far any of the suggestions of this honest and clear-headed writer and scholar will be acted upon, time will soon show. He is one of those men who have a great share in the work of directing the public mind, which even in enlightened republics "needs a prompter." His "Elements of Moral Science" has taken the place of Paley in nearly every American College; and among American authors is only equalled for closeness of thought and clearness of reasoning by his "Political Economy" likewise a text book in several universities. His independance and contempt of that kind of popularity so readily gained in republican communities by humouring every caprice, and appealing to nothing but the *vanity* of the multitude is eloquently exhibited in the following sentiment:—

"If we would be popular, let us remember that we can never attain our end by aiming at it directly. The approbation of our fellow citizens will in the end be conferred, not on those who desire to please them, but on those

“who honestly do them good. Popularity is valuable when
“it follows us, not when we run after it: and he is most
“sure of attaining it who, *caring nothing about it*, honest-
“ly and in simplicity and kindness earnestly labours to ren-
“der his fellow men wiser, and happier, and better.”

CHAPTER XXIII.

PROVIDENCE.—OLNEYVILLE.—WEST SMITHFIELD.—
FRUITS OF THE “VOLUNTARY SYSTEM.”

I RECEIVED my deacon's orders from Bishop Griswold on the 15th of March, 1837, previous to which and during a short ministerial career in Rhode Island I visited at different times almost every section and corner of the state; and, therefore, brought away with me a tolerably correct knowledge of its geographical, political, religious and social features. It will be no *information* to many readers to state that territorially Rhode Island is the smallest in the confederation; though, as its citizens take care to remind the visitant from the old world, “much larger than many of the European sovereignties.” The climate is perceptibly milder than that of the other New England states; though, except on the Bay Islands already noticed, the soil is usually light, and requires much cultivation. Some parts of the state present a few natural beauties, but the scenery is generally tame.

The city of Providence is almost equally divided by the Providence River, which is crossed by two bridges. The streets are generally well built; many of them elegant. The east side has the largest number of private residences. It rises from the river, and at an elevated point stands the university, consisting of two ranges of buildings, with an elegant chapel in the centre. In the business or western section of the city, the arcade forms a distinguishing orna-

ment. It faces on two parallel streets, the fronts being ornamented with high columns whose shafts are each a single block of stone.

At the head of Providence River, which is the mouth of another river *by name* rising in the north of the county, a considerable hydraulic power has given rise to some large manufactories for woollen and cotton goods. The village thus formed is called Olneyville, and is a pleasant walk from the city, presenting as you approach it by the turnpike road the appearance of great mechanical ingenuity in the midst of rural beauty. The first journey I made, after removing to the state, was by this road.

From Olneyville, where I spent several days in Christian intercourse with a beloved friend, the road leads directly to the principal towns in the west of the state. Several manufacturing villages were passed; vegetable and fruit gardens disclosed their stores; and the usual signs of cultivation continued for twelve or fourteen miles, when the face of the country changes for a gravelly soil, and a broken surface, till West Smithfield is reached. Here a worthy baptist minister resided, with whom, during my residence in Rhode Island, I formed a close acquaintance. This meeting house, which was very commodious, occupied a square in the centre of the village, and was the only place of worship it could then boast. The "village preacher's modest mansion" stood in a shady lane leading from the main road, surrounded by his own land, of which he was the sole cultivator. Having the spiritual oversight of all the country within many miles of his dwelling, and deriving a bare support beyond what his farm produced, nearly all his time was occupied by parochial duties; and his horse was in more constant requisition than the village doctor's. In addition to this charge he preached every alternate Sunday at another village twelve miles distant when the meet-

ing house at Smithfield was *closed*. I give this as a fair illustration of the voluntary system: besides exhibiting the wretched parsimony with which the ministrations of the gospel are sometimes sustained, and the total inefficiency of non-episcopal ministrations to meet the spiritual wants of a large community. Here in one of the oldest, most thickly settled parts of the country—a region whose inhabitants think they enjoy extraordinary religious privileges—a population of about three thousand souls, besides a distant congregation, were wholly dependant on a single minister, to whom they allowed a stipend so small that, but for his farm (the portion of his wife,) it would not have supported him.

The consequences of this mode of sustaining religion are—*just such as may be expected!* In this, and other agricultural districts which I have visited, the closed sanctuary on the returning sabbath drives the idle to the tavern and the industrious to the plough. Even in several parts of New England that day is not *in any manner* distinguished from the other days of the week. The farmer, surrounded by his labourers, is seen engaged in the customary labours of the field; the farm-yard presents the usual busy scene; flour and saw mills are going, stores and bar rooms are open, and all the avocations of business and pleasure go on as usual.

But this is only a part of the evil. The absence of that oral instruction which the excessive cares of many country ministers, prevent them from communicating to their people is one, and but one among several circumstances which expose them to the ever ready approaches of infidelity and atheism. Add to these hindrances to the full establishment of Christianity, the perplexity caused by the number of sects,*

* In America their name is legion. In Rhode Island alone there are thirty shades of religious belief.

conflicting in their views and modes—the incompetency of any one amongst them, from their imperfect systems of church government to make any united movement, still more for the whole to combine their strength,—and the small degree of reverence for the *place* and forms of religion, which the extemporary mode of conducting worship fosters, and who can wonder at the *result*, which I give in the words of a writer in the New York “Churchman,”—only reminding the reader that till lately, the episcopal Church exercised less influence in New England than in any other section of the Union.

“I do not wish” writes this correspondent “to lessen the character of the New Englanders in the estimation of any of your readers; there is much of real piety and just views of religion among them; but I am convinced that, for some reason or other, infidelity has made rapid strides during the last twenty years, and that at present, not one half of the adult population are in the habit of attending any religious worship, or even belong to any Christian sect. I am able to state this from statistical facts, gathered by clergymen themselves, from different parts of the New England States. In conversation lately with a physician from a county in Connecticut, whose practice extends through nearly the whole county, and whose acquaintance with the people is not surpassed by any man in the state, he remarked, ‘I am surprised to find how prevalent infidel opinions are among the farmers of Connecticut. It is very common to find the works of Paine, and other infidel writings making up nearly the whole of their libraries, and with many, the French Philosophical Dictionary is a sort of ‘Vade Mecum.’ The metaphysics of divinity, and the fanaticism of the new school revivalists, have latterly tended to the rapid spread of sceptical notions; and if things go on for the next fifty years as they have for the last twenty, Connecticut will be

as noted for its infidelity, as she has been in former days for puritanical strictness.’”

The same testimony is borne by a sagacious writer* whose comments under this head have received high praise from several quarters in America for their correctness. I shall make no apology for transcribing a portion of them.

“Though every where in New England the greatest possible decency and respect, with regard to morals and religion is still observed, I have no hesitation in saying that I do not think the New Englanders (or, indeed, the Americans generally, as far as I can judge) a *religious* people. The assertion, I know, is paradoxical, but it is nevertheless true ; that is, if a strong and earnest *belief* be a necessary element in a religious character ; to me it seems to be its very essence and foundation. I am not now speaking of belief in *the truth*, but belief in something or any thing which is removed from the action of the senses. Now I appeal to any candid American whether it be not the received doctrine among nine-tenths of his countrymen, that creeds (religious dogmas, as they are called) are matters of no moment ; that, so long as a man acts sincerely up to what he believes he has as good a chance of salvation, *for he is as likely to be right*, as his neighbour ; and that morality (so called) is perfectly independent of, and infinitely more important than religious belief. This is, I say, the avowed doctrine of the great majority now in America ; and as long as such is the case outward morality may, indeed, prevail to a great extent (and I freely admit that in no country have I seen more appearances of it than in New England), under the influence of traditionary habits, enlightened self-interest, and the law of conscience,—but there is no *religion*. No man can be said to believe in a religi-

* “Letters from America” by J. R. Godley Esq.

ous system if he believes at the same time that another religious system has an equal chance of being true in the points of difference which exist between them ; for all religions profess to be (as to their distinctive tenets) exclusively true, and propound doctrines to be believed as necessary to salvation : indeed, it is impossible to conceive a religion that should not do so ; such a course would be not only shallow and unphilosophical, but self-contradictory and suicidal. This is pre-eminently the case with respect to Christianity ; the apostolic epistles are filled with passages which, had they been written by a modern theologian, would have been branded as most intolerant and uncharitable ; there they stand, however, witnessing against the indifferentism which I have described, proclaiming that if an angel from heaven preach any other gospel he shall be accursed ; and commanding us not even to bid ‘ God speed’ to any that ‘ bring not this doctrine.’

“ I am not trusting to my own limited observation in arriving at this conclusion : I find in M. de Tocqueville’s work an assertion of the same fact ; he accounts for it, indeed, in a different way, and attributes it (like every thing else, according to his theory) to the operation of equality. I, on the contrary, am inclined to think that the materialism thus admitted to exist may chiefly be traced to the prevailing indifference with respect to religious creeds ; and that this indifference, again, is intimately connected with the compulsory neutrality of the government in religious matters. In public schools, in the halls of the legislature, in national institutions, all religions are placed upon an equality ; chaplains are selected indiscriminately from each, as the majority of the day may happen to determine, (one year, perhaps a Roman Catholic, and the next a Unitarian) ; and the smallest preference of one religion to another, that is, the recognition of any definite, objective

truth, would not be admitted for a moment. Now, this complete neutrality, entering as it does into so many parts of the system—every part, in fact, where men act in a corporate capacity—may be necessary; indeed, I feel it quite impossible, under the actual circumstances of the United States, even to suggest an alteration or a remedy; but surely the effect upon the public mind must be very prejudicial to earnestness and zeal; and without earnestness and zeal religion is a name—a lifeless form!

“On the other hand, I am quite ready to admit that (as was, indeed, to be expected) there is little acrimony or bitterness entering into religious controversy in America. Whether the absence of *odium theologicum* be attributable to indifference (as I think,) or to ‘charity’ (as an American would probably contend,) the effect is undoubted, and, *pro tanto*, highly desirable. Few things constitute a subject for more self-gratulatory contrasts to Americans than the mutual hostility and the proselytizing spirit of European sects, compared with the ‘philosophical and comprehensive tone which is fashionable among religionists here.’ For my part I prefer the earnest striving after truth, with its accompanying evil, to the carelessness about it, with its accompanying good. A party in Boston will comprise, generally, almost as many varieties of theological opinion as of individuals; and there will be no danger whatever of disagreeable discussions resulting therefrom. Not merely is the subject tacitly suppressed, or set aside, as forbidden ground, but there is none of that embarrassment and awkwardness which it is hardly possible to avoid in the habitual intercourse of parties who, upon subjects which they have very much at heart, entertain radically opposite opinions, and which actually do appear, here as elsewhere, under *such* circumstances. A man who would feel himself embarrassed and uncomfortable if his next neighbour differed from

him on the subject of a national bank, and who would certainly consider particular opinions about slavery as constituting a sufficient cause for avoiding the society of the man who held them, would express the most supreme and contemptuous indifference as to whether the rest of the party, with whom he was associating on the most intimate terms, were Christians or Mahometans, heretics or infidels. Is this habit reconcilable (I do not say in the case of every individual, but generally) with a true view of the relative importance of temporal and eternal interests? I have strong suspicions of the nature of that 'charity' which leads to tolerance and 'comprehensiveness' in religious matters alone, while upon all other subjects it leaves political rancour, party feeling, and personal hostility, untouched by its influence.

"Again; I never heard of a man taking a decidedly religious tone in Congress,—that is, openly professing Christian motives of action as influencing him in his legislative as well as his social capacity; indeed, I have reason to think that such a profession would expose him to jealousy and suspicion, as savouring of bigotry. I hope very many do act from such motives; but *that* public opinion cannot be in a healthy state, which would forbid their being avowed. America ought to ask herself why she has no such statesmen to boast of as a Wilberforce, a Gladstone, and many others, who have not been ashamed to recognise publicly in the British House of Commons the existence of A LAW paramount to the code of political expediency, and to avow the duty of guiding their political career by its dictates. Where this is not the case—where either from indifference or fear of offence, the members of the governing body in a state can consent to exclude, as inconvenient and out of place, all reference to those religious influences which *ought* to be *continually* present to their recollection, per-

vading and colouring every part of their moral being, there is imminent danger lest that state should sink to the level of a joint-stock company, combined for the mere purpose of securing the material interests of the partners, and political science, the *επιστήμη ἀρχιτεκτονική*, be reduced there to the possession of a certain amount of economical knowledge and administrative dexterity.”

The rapid increase of episcopal churches, and episcopal influence in Connecticut, and throughout the eastern states, might allay the apprehensions of this writer. The healing and “ancient regimen of bishops,” and an evangelical liturgy, will save Christianity, and preserve its purity too, amidst any influence, infidel or heretical, from without. Both were divinely appointed in the Church for this very purpose, and will yet prove the conservative leaven which will rescue New England from utter defection.*

* To this a Yankee preacher (of the congregational sect) bears his unwilling testimony. The late Dr. Bellamy of Bethlem, remarked when a Church congregation was gathered in his town, “I care nothing for this or that *sect*, which coming up in a night will perish in a night; but once get that *pesky weed* of episcopacy in a place, and *you can never root it out!*”

“Can we suppose,” writes Mr. Franklin (of Newark, Delaware) in his popular treatise on the Church liturgy, “that the unitarian preachers who wrought a change in the doctrinal sentiments of a large body of the congregational Church in New England, which is without a liturgy, could with any conscience or success have continued their operations in a Church which required them week after week to address the person of the TRIUNE GOD—to declare their dependence on the atoning sacrifice of Christ for pardon,—and on the influence of the Holy Ghost for their spiritual life? A part, too, if not the whole of the presbyterian sect in England, stabs at the divinity and denies the atonement of Jesus Christ. Had these bodies been blessed with an evangelical liturgy, the ministers who dissented from those grand doctrines which form the Christian’s hope, would in all probability, if at all conscientious, have ceased to promulgate their views in connection with them, and thus have diminished their influence in the spread of their heresy. The most efficient method then of maintaining the doctrines of Christian truth in the creed of a church, is *the incorporation of them in a liturgy for public worship, to the use of which the minister is bound.* The grand doctrines of the gospel are thus necessarily presented to the minds

Pursuing the road to Chepachet the country somewhat improves in appearance, and the farms bear marks of good cultivation. Chepachet, (since the scene of a civil insurrection,) stands on a river of that name, and contains about a thousand inhabitants. The kindness and hospitality of a number of friends in this village and neighbourhood during a protracted visit amongst them, will always be remembered with gratitude.

of the people, and the minister who forsakes and opposes them will betray his inconsistency to others, or be compelled by conscience to leave the church to whose doctrines he cannot conform."

CHAPTER XXIV.

RHODE ISLAND CONVOCATIONS.

It is the practice of the Rhode Island clergy to meet in monthly "convocation" for the purpose of deliberating on the general state of the Church within the borders of the state, and to devise measures for its extension. It was under the fostering care of this Convocation that the greater number of the parishes rose into being, and by it weak or declining parishes are upheld. Amongst other means used to sustain the influence and efficiency of the clerical office, a fund exists, to which the respective members pledge sums proportionate to the value of their own cures, out of which the incomes of clergymen having poor congregations, or occupying missionary posts in the state, are raised to the fixed amount of five hundred dollars if married men, and three hundred if single. This clerical society, though originating with several presbyters, had from the commencement of its operations the full countenance and aid of the late venerable bishop, and is sanctioned by the present diocesan.*

These meetings are judiciously held at every parish in the diocess in turn. At the first I attended, which was convened at Woonsocket in the north of the state, the proceedings commenced with a clerical prayer-meeting at the rectory, when appropriate prayers from Bishop Griswold's ad-

* The Rt. Rev. Dr. Henshaw.

mirable collection of offices "for which provision is not made in the Book of Common Prayer" were used; after which the session was opened by the president (Dr. Crocker). The secretary then read the minutes of the last session, and the usual business was prosecuted till the hour for dinner, when the clergy were elegantly entertained at the house of the senior churchwarden; whence an adjournment was made to the church, where full service was held, and a sermon preached by Dr. Vinton. Another service was held in the evening, when the Rev. James Pratt, rector of Westerly, preached. Mr. Pratt is a native of the south, an effective preacher, and one of the most indefatigable labourers in the American field. He has since the period of which I write received promotion to the important parish of St. Stephen's, Portland, Maine.

On each succeeding day the order of proceedings was nearly the same. The Convocation transacted business, after early matins in the church, during the morning, and held public service in the afternoon and evening;* the duties of the altar and pulpit being divided between the attending clergy. The church was filled on each occasion, and great excitement was manifested to hear the closing sermon by the eloquent rector of St. Michael's, Bristol.

During the intervals of worship, I took several walks in the town and neighbourhood. It lies on the Blackstone River, where there are falls of about twenty feet, keeping seventeen factories for satin and cotton in operation. The situation of this handsome and populous town, and the quiet beauty of the scenery in the neighbourhood draw many visitors to it every summer. The Rev. Henry Water-

* I use these terms in accommodation to a custom of questionable propriety; the Evening Prayer of the Church being designed for the evening (i. e. sun down) and no later. For a public night service only particular dioceses have provided any form.

man, then rector of the parish, has since been removed to the charge of St. Stephen's in Providence.

The next meeting of the Convocation I attended was shortly after my taking Holy Orders, when I was admitted to membership, and appointed to a station, recently organized as a distinct parish. The bishop, on his way from a southern visitation of the diocess, gave it by his presence a character of unusual interest; especially as his coming engagements threatened to lengthen the period of his expected absence from that part of it. As the chief pastor descended from the pulpit after the closing sermon and the apostolic benediction, he was surrounded by his clergy and many of the congregation, with each of whom he exchanged a cordial farewell. Like another sainted father of the American Church, bishop Griswold's exhortations and example "proved as powerful incentives to the zeal and diligence of the clergy under his episcopal superintendance. He was the centre of attraction, and the instrument of blessedness and joy in his diocess. Wherever he went he was received with marked tokens of veneration and love: and even at an advanced period of life, when most men desire repose from public duty he was always ready to preach the Gospel, and to labour for the salvation of souls."*

They cluster'd round, that listening throng,
The parting hour drew nigh,
And heighten'd feeling deep and strong,
Spoke forth from eye to eye.

For reverend in his hoary years,
A white robed prelate bent,
And trembling pathos winged his words,
As to the heart they went.

* Bishop Henshaw's life of the late Bishop of Virginia, p. 303.

He breathed the blessing of his God
 And full of meekness said;
 "Be faithful in your master's work
 When your old bishop's dead.

"For more than fifty year, my sons,
 A Saviour's love supreme
 Unto a sinful world hath been
 My unexhausted theme.

"Now see the blossoms of the grave
 Are o'er my temples spread,
 Oh! lead the seeking soul to him
 When your old bishop's dead."

Full many a sleeper mid his dream,
 Beheld in snowy stole,
 That patriarch-prelate's *stately form**
 Whose accents stirr'd the soul.

The boats that ask nor sail nor oar,
 With speed majestic glide,
 And many a thoughtful pastor leans
 In silence o'er their side.

And while he seems to scan the flood
 In silver 'neath him spread,
 Revolves the charge "*Be strong for God*
When your old bishop's dead."

* The authoress must pardon the alteration of a word, well applied to the venerable Bishop Moore, to whom this—part only of a beautiful poem by Mrs. Sigourney—originally referred; Bishop Griswold having been remarkable for his erect form till his death.

CHAPTER XXV.

MY FIRST PARISH.

IN “the boat that asks nor sail nor oar,” by which I proceeded the following day to my first parish of Jamestown, (the township name of Cannanicut Island,) was an estimable brother minister named De Wolf, now labouring in Illinois under Bishop Chase, with whom I maintained a frequent and most fraternal intercourse during my occupancy of Jamestown. His parish was on the west side of Narragansett Bay, (an old station established by the Venerable Society for the Propagation of the Gospel) reached, as was Newport, by ferries which constantly plied between Cannanicut and the main land.

The first Sunday I performed duty in the church I was somewhat surprised at the good attendance of the people, having formed my expectations from the scattered appearance of the dwellings and the distance of many of them from the sanctuary. On reaching it I found a good number arrived; and as the hour for service approached, chaises, waggons, and saddle horses set down their different owners, while a few stray parties of pedestrians swelled the concourse who gathered round me, and to all of whom I was successively made known by the old churchwarden. I was also gratified at finding my island congregation very ready in performing their part of the service, and closely attentive during the sermon.

I soon learnt that the good attendance at church arose

from there being no other place of worship, except a small chapel for quakers, in the island.—The parish was in fact one of those fruit bearing branches of THE TREE planted in North America by “the Venerable Society” before mentioned. Here the Rev. Mr. McSparran, an English missionary sent out in 1719, officiated alternately with other stations on the Narragansett shore, ministering to a district of country which is now supplied with twelve churches, and the same number of clergymen. Wherever I went I found traces or records of his assiduous labours. In the old parish church on Tower Hill, supplied at this time by my friend De Wolf, is the original parish register in Mr. McSparran’s hand writing, and a quantity of interesting documents; evidences of his industry and carefulness. He was sustained, with the first rectors of Providence, Newport,* and Bristol, till the war of the Revolution by the Society; and from these the Church in Rhode Island has risen to its present position, with twenty-three churches and clergymen, and an independent episcopate.†

It is an opinion which I have often heard expressed, and of the truth of which my observation during eleven years’ residence in the United States thoroughly convinces me, that if ultimately saved from the worst effects of the licentious and disorganizing elements unhappily at work it will be from the counteracting and *conservative* influence of

* The Rev. James Honeyman, was rector of Newport from 1704 to 1749.

† To estimate the amount of good accomplished by this veteran society, the oldest missionary society in the world—would be impossible! It now supports three hundred missionaries. If any society have a strong claim on the liberal contributions of the church’s friends, it is this parent association; especially when it is remembered that in Canada West alone there are 240 townships, each equal to twenty average English parishes without one clergyman of the church!! In Australia the bishop visited three *entire counties*, in which there is neither minister nor ordinance of religion.—Messrs. Glyn and Co., are the London bankers of the society.

THAT CHURCH, which (despite all the opposition it has now to encounter,) is growing up so strong within its borders ; and every year uprooting in its course the weeds of error and schism. How manifest will be the controlling Providence which in this way promises to make *the Church* of England the instrument of preserving the *political existence* of the country which the oppression of *the civil government* of England has separated from her ; and how signally will the support of the Church Apostolic be thus proved to be essential to *national life*.

CHAPTER XXVI.

WITHDRAWAL FROM THE EASTERN DIOCESS, AND FAREWELL OF NEW ENGLAND.

THE act of parliament passed at Westminster in the twenty-sixth year of the reign of George the Third, King of Great Britain, France, and Ireland, entitled "An act to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the office of a bishop, persons being subjects or citizens of countries out of his majesty's dominions" was so little known, or so little heeded in some of its restrictive provisions till another and a more catholic-framed statute was substituted in its place by the British legislature in 1840, that most persons were either ignorant of its very existence, or regarded it as a dead letter. One American ordained clergyman* was received through his dimissary into an English diocess, and presented to a living; and all visiting England received invitations to preach, or otherwise officiate in the cathedrals and parish churches without restriction. I had taken orders in ignorance of the statute, and in the autumn of 1837, urged by a desire to see my family, neither of whom could be persuaded to join me in America, I consulted Bishop Griswold on the step of changing my ecclesiastical relations by joining the English Church, should I determine on remaining in my native land. The bishop's answer was unfavourable, though he added that what had been done

* Dr. G. E. Winslowe.

(mentioning Mr. Winslow's case) might he supposed be repeated, especially as the existing restrictions in England on American clergymen were unpopular with our clerical brethren of England. I asked him if he would give me a letter? He said that he would, if I called the next morning for it; and that if I failed in my application for priest's orders in England, he should be glad to welcome me back to his diocess.

The next day I received a letter dimissory from the bishop, when he renewed the expression of his best wishes for my success. He added, however, "Dr. C—— and Mr. H—— speak very highly of your success in Rhode Island, and I think you had better just visit your family, and return to this country where we are much in want of clergymen."

On the following Wednesday (Sept. 27th) the Convention of the Eastern diocess assembled in Grace church New Bedford, when the question of electing an assistant to the bishop was for the first time brought regularly before the representatives of the diocess. Out of various propositions which had been warmly discussed since the convention of 1836, the bishop gave his preference to the one of New Hampshire and Maine withdrawing, and becoming separate diocesses; leaving him in charge of Massachusetts and Rhode Island. The Rhode Island clergy seemed, however, to desire an episcopate of their own, and the controversy afterwards ripened into a fruitful source of bitterness and party feeling, which in a special convention of the Rhode Island diocess subsequently held, was pointedly and severely rebuked by the venerable bishop, who feared not the face of man.

On the 30th of September I took my leave of Newport, and New England, though not without lingering several

days after the time at first fixed for my departure with my excellent, never to be forgotten, friends in Newport, amongst whom the pen involuntarily traces the honoured names of Hazard, Collins, Whitehorne, Gilliott, Van Zandt, and Mumford, while the memory treasures the recollection of many others.

My impressions of New England from nearly four years acquaintance with its shrewd and intelligent people are so correctly expressed in the following lines by Halleck, that I can only endorse them, and add that the portraiture, though partially drawn in the last stanza, presents some striking points of resemblance.

'Tis a rough land of earth, and stone and tree,
 Where breathes no castled lord, or cabin'd slave;
 Where thoughts and tongues, and hands are bold and free,
 And friends will find a welcome, foes a grave:
 And where none kneel, save when to Heaven they pray,
 Nor even then, unless in their own way.

A justice of the peace, for the time being
 They bow to, but may turn him out next year;
 They reverence their priest, but disagreeing
 In price or creed, dismiss him without fear;
 They have a natural talent for foreseeing,
 And knowing *all things*—and should Park appear
 From his long tour in Africa, to show
 The Niger's source, they'd meet him with—"We know?"

They love their land because it is their own,
 And scorn to give all other reason why;
 Would shake hands with a king upon his throne,
 And think it kindness to his majesty;
 A stubborn race, fearing and flattering none,
 Such are they nurtured, such they live and die,—
 All but a few apostates, who are meddling
 With merchandize, pounds, shillings, pence and peddling:

*But these are but their outcasts, view them near
 At home where all their worth and pride is placed;*

And there their hospitable fires burn clear,
And there the lowliest farm-house hearth is graced
With many hearts in piety sincere,
Faithful in love, in honour stern and chaste,
In friendship warm and true, in danger brave,
Beloved in life, and sainted in the grave.

CHAPTER XXVII.

THE CHURCH IN NEW ENGLAND.—RETROSPECT.— ENCOURAGING PROSPECT.

STRANGE as the assertion may appear, there is no section of the United States where the episcopal Church is making more rapid progress, or where there are more agencies to assist its progress than in the New England States. Amongst all classes the old "orthodoxy" of the puritans and their successors has long grown into very general disrepute; and it was the opinion of the late Bishop Griswold that had not the teachers of the Socinian heresy substituted their system in its place, the church would now embrace the largest proportion of the wealth and intelligence of the community—which it will, notwithstanding, at no distant day.

It is almost the universal testimony of those attending "unitarian" places of worship throughout New England, and one that I have repeatedly heard expressed, that their principal objection to the old order of ministers is their *manner* of presenting the truth, and their habit of dwelling on two or three topics to the exclusion of others equally important; added to the unnatural system of restraint, and of "will-worship" which they impose on their flocks. The subtleties of any particular doctrine, whether relating to the number of persons in the Godhead or what not, (which few of the younger members of "unitarian" congregations understand or care about) has little or nothing to do with

their preference. These, as they settle in the world, frequently become "universalists," another step towards infidelity,—or avowed deists. Thus we see that an imperfect ecclesiastical government though classed in the "liberal" phrase of the day, amongst "the non-essentials," and regarded as quite a "minor" point of difference, exposes the Christian community to the inroads of infidelity and atheism.

How few of the advocates for the congregational system are aware of the historical fact that their great progenitor, John Calvin, as well as the founder of methodism, both admitted the divine institution of episcopacy, and its superiority as a mode of Church government, and were both the advocates of liturgical worship. In his commentary on the apostolic Epistle to the Bishop of Crete, Calvin writes:—"We learn from this place that there was not then an EQUALITY among the ministers of the Church; but that some one had the pre-eminence in authority and counsel."

Again "It is highly probable that St. James was prefect of the Church of Jerusalem."*

Again "He who is made a bishop proceeds from God himself. The office of episcopacy was *established by the authority, and regulated by the laws of God.*"†

"But Calvin did not engraft episcopacy on the reformed continental Churches" will be the reply. "He gave up prelacy for the doctrines of the gospel."

True! so far as the first part of the statement goes; and how far his *example* justifies the advocates of ministerial parity in this day may be judged by the other historical fact, that with Bullinger and his fellow reformers he sought episcopacy for the continental Churches from the English

* Com. on Gal. ii. 9.

† Letter to a friend—Durell's View of the For. Ref. Churches, p. 162.

prelates, which scheme was frustrated by Bishops Bonner and Gardiner, much to the grief afterwards of Queen Elizabeth !*

* The following is from Strype's Life of Archbishop Parker p. 138 etc.

"And this is the account of the popish clergy's letter to the archbishop, and his behaviour thereon. There was another letter this year sent to him from the hands of a great divine, but of another temper and for another and better end: namely from John Calvin, the great Reformer, importing, how he rejoiced in the happiness of England; and that GOD had raised up so gracious a Queen to be instrumental in propagating the true faith of JESUS CHRIST, by restoring the gospel and expelling idolatry, together with the Bishop of Rome's usurped power. And then made a serious motion of uniting Protestants together, [as he had done before in King Edward's reign.] He entreated the archbishop to prevail with Her Majesty to summon a general assembly of all the Protestant clergy, wheresoever dispersed; and that a set form and method [i. e. of Public Service, and Government of the Church] might be established, not only within her dominions, but also among all the Reformed and Evangelic Churches abroad. [Anno 1560.]

"This was a noble offer; and the archbishop soon acquainted the Queen's council with it. And they took it into consideration, and desired His Grace to thank Calvin, and to let him know that they liked his proposals, which were fair and desirable; yet, as to the government of the Church, to signify to him that the Church of England would still retain her episcopacy. This was a great work, and created serious thoughts in the archbishop's mind, for the framing a proper manner to set it on foot. But he had considered but a little while of these matters when news arrived at court that Calvin was dead.

"And how Calvin stood affected in the said point of *episcopacy*, and how readily and gladly he and other heads of the Reformed Churches would have received it, is evident enough from his writings and epistles. In his book "*Of the Necessity of Reforming the Church*," he hath these words: "Talem nobis hierarchiam exhibeant," &c. "Let them give us such an hierarchy, in which bishops may be so above the rest, as they refuse not to be under CHRIST, and depend upon Him as their only head; that they maintain a brotherly society, &c. If there be any that do not behave themselves with all reverence and obedience towards them there is no *anathema*, but I confess them worthy of it!" But especially his opinion of episcopacy is manifest from a letter he and Bullinger, and others, learned men of that sort, wrote, anno 1549, to King Edward VI. offering to make him their defender, and to have bishops in their Churches for better unity and concord among them: as may be seen in Archbishop Cranmer's Memorials; and likewise by a writing of Archbishop Abbot, found among

“Calvin,” writes his friend Monsieur Daille, “honoured all bishops that were *not subjects of the pope*; such as were the prelates of England. We confess that the foun-

the MSS. of Archbishop Usher; which, for the remarkableness of it, and the mention of Archbishop Parker’s papers, I shall here set down;

“Perusing some papers of our predecessor, Matthew Parker, we find that John Calvin and others of the Protestant Churches of Germany and elsewhere, would have had episcopacy if permitted; but could not, upon several accounts, partly fearing the other princes of the Roman Catholic faith would have joined the emperor and the rest of the popish bishops, to have depressed the same; partly being newly reformed, and not settled, they had not sufficient wealth to support episcopacy, by reason of their daily persecutions. Another, and a main cause, was, that they would not have any popish hands laid over their clergy. And whereas John Calvin had sent a letter, in King Edward the VI.’s reign, to have conferred with the clergy of England about some things to this effect, two bishops, viz. Gardiner and Bonner, intercepted the same; whereby Mr. Calvin’s offerture perished; and he received an answer, as if it had been from the reformed divines of those times, wherein they checked him and slighted his proposals; from which time John Calvin and the Church of England were at variance in several points: which, otherwise, through God’s mercy, had been qualified, if those papers of his proposals had been discovered unto the Queen’s Majesty during John Calvin’s life. But being not discovered until or about the sixth year of her Majesty’s reign, Her Majesty much lamented they were not made sooner; which she expressed before her Council at the same time, in the presence of her great friends, Sir Henry Sydney and Sir William Cecil.”

Nor does Calvin stand alone, with respect to the general proposition, as to the necessity of maintaining episcopacy. Melancthon has thus affirmed—“I know not with what face we can refuse bishops, if they will suffer us to have purity of doctrine.”

“Peter Bucer another presbyterian, wrote thus: “By the perpetual observance of the Church, even from the apostles themselves, we see it seemed good to the HOLY GHOST that among the presbyters to whom the charge of the Church is especially committed, one should have the singular charge of the Church, and in that charge and state govern others: for which reason the name of BISHOP was conferred upon these chief governors of the Church.”

“Chamier, a French Protestant divine, Professor of Divinity at Montaubon, and who drew up the edict of Nantes, having admitted that immediately after the decease of the apostles, “began the difference between a bishop and a presbyter,” adds immediately, as if correcting himself:—“What! the thing itself be-

dation of their charge is good and lawful, *established by the apostles according to the command of Christ.*"

And Calvin himself writes again, "If they will give us

gan in the very time of the Apostles, or rather proceeded from them."—(*Mills History of the Christian Priesthood, Page 336.*)

"Another Presbyterian, Le Clerc, the Dutch Arminian divine, and eulogist of the learned layman Grotius says "I have always professed to believe that episcopacy is of Apostolical Institution, and consequently, very good and very lawful; that man had no manner of right to change it in any place, unless it was impossible otherwise to reform the abuses that crept into Christianity; that it was justly preserved in England, where the Reformation was practicable without altering it: that, therefore, the *protestants* in England, and in other places, where there are bishops, do very ill to separate from that discipline; and they would do still worse in attempting to destroy it, in order to set up presbytery, fanaticism, and anarchy. Things ought not to be turned into a chaos, nor people seen everywhere, without a call, and without learning, pretending to inspiration. Nothing is more proper to prevent them than episcopal discipline, as by law established in England; especially when those that preside in Church government are persons of penetration, sobriety, and discretion "

"And he further says, "—They who *without prejudice* read what remains of the most ancient Christian writers, know well enough that the episcopal form of Church government, such as it is in the southern parts of Great Britain, obtained every where in the next age after the Apostles, whence we may collect that it is an Apostolic institution."

"To these I add finally the testimony of M. Le Moynes, a preacher to the Reformed congregation at Rouen, who says—"Truly I believe it is impossible to keep peace or order in your Church without preserving episcopal dignity. I confess I know not by what spirit they are led, that oppose that government and cry it down with such violence; for, I beseech you let us not flatter ourselves in France, where we have a presbyterian government, that we are not subject to many divisions, which the equality of pastors is not able to compose; and which a synod consisting of equal persons, and of elders and deacons who have often but little skill in ecclesiastical government, is not able to stop; because the authors of the evil hold themselves to be of equal power with those that are of prime note and despise them that are ordinarily employed to heal those distempers. It is episcopacy which upholds the Lutheran Churches; for in Denmark, and Sweden, they are very quiet under episcopal discipline, and seldom are seen to slander and tear each other.—*From the Rev. F. A. Glover's Patriarchate.*"

M. Le Moynes's opinion would have been strengthened had he lived to

an hierarchy in which the bishops have such a pre-eminence as that they do not refuse to be subject unto Christ &c., then I will confess that they are worthy of all *anathemas*, if any such shall be found, who will not reverence it, and submit themselves to it with the utmost obedience.”*

Strong language this, which no English churchman I think, even under the shadow of Oxford (which can hardly be supposed to be more moderate than Geneva on the subject of episcopacy) would be found to employ.

Yet what has been the history of the Church in Switzerland?—what is the present degree of doctrinal purity in Geneva? Has it extended beyond its first borders, and planted the standard of the Cross in other parts of the world! Alas no!—“It has done *nothing* to spread the knowledge of a Redeemer beyond its own limits—it has utterly failed to sustain *within itself* the saving doctrines of the Gospel.”†

Nor can I forbear adding the testimony of one of New England’s sons,‡ on the history and present aspect of congregationalism in those states, and throughout America:—

“How has the faith of the gospel been preserved in the keeping of the Congregationalist Church here? In what part of this great nation has it planted itself out of New England? What have been the fruits of its production? I must here premise, that I have it not in my heart to say one word that should give just offence to this respectable denomination. I have in it friends I exceedingly love and respect; I honour and admire the piety and zeal for reli-

witness the present state of religious parties in *Scotland* and *Switzerland*.—
AUTHOR.

* De Necessitate Reformandarum Ecclesiarum.

† The Hon. Edward Newton of Boston.

‡ *Ib.* In a speech before the American Church Board of Missions, at Grace Church, Boston.

gion, so many among it have exhibited ; but I cannot close my eyes upon the defectiveness, and mischievous workings of its system, and, on an occasion like the present, when I am called upon to enforce the claims of the Church of which I am a member, it is both my right, and my duty, to show its superiority, as well by contrast and comparison, as by the exhibition of its own inherent merits. I must not, therefore, be charged with wilful and unnecessary offence, in the prosecution of a warrantable and legitimate object. I entertain no unkindly feeling towards any body of Christians upon earth.

“The origin of the Congregational Church in this country is well known ; fleeing, professedly from persecution in the old world, it established itself in the new, and closed forthwith the door against every competitor. It brought to its aid the entire strength of the civil power, and the no less powerful agency of prejudice and resentment ; though a fugitive itself from alleged persecution, it became a stern and unhesitating persecutor of others, and that too, in a day of extended light and liberality. Nevertheless it could not, and it has not extended itself beyond its original limits ; it could not and it has not maintained entire its doctrines and authority therein ; it has given way, by degrees, to every species of attack, until made to swarm with almost every imaginable error. Notwithstanding its assumed claims to scriptural authority, notwithstanding its possession of the exclusive influence of the civil power to enforce its claims, *it has declined*, and manifests increasing symptoms of still further decay. How seldom do we hear of a new “orthodox congregational church” being erected in any of our towns !—who witnesses this denomination extending itself in any part of our broad dominion out of New England ?—Can such an instrumentality, then, be of divine appointment ? Again, has she preserved—does she

maintain uniformly, her own original standards of faith?—Look at her “Covenant,” established in this very city in the year 1680, after most mature deliberation, and inquire who acknowledges it now, or if any of its individual members do, who preach it from the pulpit?—Who maintains it publicly?—Who is honest enough, and bold enough to dare to do so?—Can such be the accredited agent of a Master, *the same yesterday, to-day and forever, with whom is no variableness, nor shadow of turning?* The age of miracles is past; the age for God’s direct interposition in the affairs of men is alike gone by; he intends now, as is most apparent, to accomplish all his designs on the earth through human agency; he has done all by direct revelation to his vineyard that can be done for it; and now it remains for men to work out the appointed salvation, always in entire dependence upon divine grace. Will a weak and inefficient confederacy then, such as the congregational society is, be competent to such a service?—Has the like been effectual for any great and good end, for any length of time even? No, sir, it cannot!—it may endure for awhile, and do good for a short period *in particular states of society*, as we have seen it do—but to accomplish and sustain permanent, lasting good, other systems are necessary. This may be shown by a reference to facts:—Fifty years ago there were as many “orthodox congregational” ministers in this commonwealth as there are now. I have no means of procuring a precise and entirely accurate statement on this head, but I have reason to think I am much within the limits of the truth in this particular, because I hear it frequently and confidently affirmed, that one-half of the churches of this order that were orthodox fifty years ago are the reverse now.—Then let it be considered that, within fifty years the population of this commonwealth has more than doubled. During this time,

this sect has put forth all its energies to sustain itself. It has organized innumerable agencies to suit its ends—caused the laws of the commonwealth to be modified to render itself more popular,—effected the repeal of that most righteous article of our constitution, which compelled every man to support the public worship of Almighty God according to his ability, because it seemed to operate against its influence,—promoted those religious excitements which have led to such frightful extravagancies, and left such fearful results in their train. Still its object is unattained: *it does not increase either in numbers, or in power, or in spirituality, but the reverse.* Sir, it gives me no pleasure to lay these statements before you. I do it only under a strong sense of duty, and for just and high considerations.

“Compare now the Episcopal Church through the same period. Fifty years ago, the Episcopal Church out of one or two of the Southern states, had hardly any existence in this country; there were in the whole nation then, one hundred and seventy of its clergy only. While in this period, the population of the country has more than doubled, and congregationalism has not advanced one step, the Episcopal Church has added *one thousand* to the number of its clergy. While congregationalism is confined within the narrow limits of New England, the Episcopal Church has posted itself over the whole length and breadth of the land, and is daily and almost hourly increasing. While congregationalists are divided and at variance among themselves, she is united and harmonious.—*She cannot be divided.* What she believed and taught in 1680, and from the period of the Reformation, she believes and teaches now, and nothing beside; *no essential error in doctrine or practice has followed in her footsteps.* She is subject to a firm and decided, though mild and moderate government,—one

of written laws, founded in reason and experience, just and wise, complete in all its parts. She has a sound and scriptural liturgy, faithfully guarded against sudden and improper changes, which all the Christian world admires. She has also equally well guarded, fixed and approved articles of faith, which every intelligent orthodox Christian admits to be scriptural. She has a body of clergy inferior to none in the country for wisdom, piety, and learning; and, where her churches have gone beyond the point of struggle for existence, she exhibits the most delightful evidences of sound religious character in her members; and even within the circumscribed influence of her body in our own diocess—yet in the very spring-time of its existence—her salutary influence on other denominations, by the sobriety, order and intelligence she manifests, is most decisive. Add to all this, she is the most tolerant, mild, and forbearing, towards those who differ from her, of any known body of Christians on the earth. Can we desire better evidences of her being owned and blessed of God?

“This prodigious increase in the numbers and influence of the Episcopal Church in these United States, it behoves her members most seriously to ponder. It has been wrought in parts seemingly most unfavourable to it,—to wit, in Virginia and in New England. In the former, through the influence of infidel politicians, and the unfaithfulness of the colonial clergy, the Church there, though powerful before the war of the Revolution, became afterwards almost extinct. When the late lamented Bishop Moore became its chief shepherd, about twenty-seven years ago, there were less than ten effective clergymen in that diocess,—now there are nearly one hundred! Here we see—what never has been or can be seen in any denomination otherwise constituted—a declining Church restored, re-invigorated, and improved. In the whole of New England, fifty years

ago, there were about thirty clergy of our Church only ; now there are over two hundred. In New York, there were then twenty clergymen only ; now there are over three hundred. And thirty years ago, when you, sir, were consecrated Bishop of the Eastern Diocess, there were but seventeen clergy therein, and now there are one hundred and thirteen;* and let it be remembered, that this increase was in places where the most deep-rooted prejudices and inveterate hostility against it prevailed.”

Such testimony and from *such a source* is invaluable !

* The venerable Bishop Griswold filled the chair on the occasion. In the short time since the delivery of this address, the number of clergymen (regularly engaged) in the same section of country has increased to 151.

CHAPTER XXVIII.

NEW YORK.—DR. MILNOR.—DR. WAINWRIGHT.—MR. COLTON.—THE TEMPERANCE SOCIETY.—BISHOP OF VERMONT.

ON the first Sunday spent in New York, I made my way in the morning to St. George's church, to the rector of which, the late Dr. Milnor, an English friend had sent me a letter of introduction, which I had not hitherto had an opportunity of delivering. It proved to be a communion day, and the doctor's sermon was designed to guard his congregation against too *high* or too *low* views of the sacraments of the Church. The former he designated as "popish," and the latter as tending to religious indifference, and "practical infidelity." His remarks under the second head, might be useful to many who claim to belong to the same party (if I must use the term) in the American Church of which Dr. Milnor was regarded as a leader, and a high authority.

In the afternoon I worshipped in St. Thomas's church, Broadway, in expectation of hearing the celebrated Dr. Hawks. I was not disappointed in the intellectual gratification I received, though his place was supplied by Dr. Wainwright of Boston, whom I had frequently heard before, and always with increased pleasure. The sermon (from the text "My yoke is easy and my burden is light,") was a finished and elegant composition, not the less effective from the quiet, unimpassioned style of delivery, which is natural to this gentleman, and from which he should

never depart. "We expect to find" says Dr. Blair "in the compositions of one man some prevailing character of style, impressed on all his writing, which will mark his particular genius and turn of mind." The same remark will apply to the manner of delivery. An earnest or impassioned delivery is unnatural, and fails altogether of producing any but a disagreeable effect on the audience when the composition is neither concise, nervous, or vehement. Dr. Wainwright's style is not feeble, nor overloaded with finery, but its characteristics are elegance and diffuseness; these are well adapted to pulpit oratory in the city congregations of the higher classes, amongst whom his labours are confined, and in which sphere he is eminently useful. A *court preacher*, if by the term is understood a sycophantic time-server, he is not. His rebukes and exposures of the vices of the rich are frequent and pointed; and his fearless defence on a late memorable occasion of what he holds to be a point of orthodoxy, as well as a fact,* against a host of incidious opponents both from within and without the Church, and, with about three exceptions, the whole press of the country, religious and secular, prove him to be an honest man, and one whose example would have given lustre to the best days of primitive Christianity.

On the same day in the ensuing week that Dr. Milnor called on me, I received a visit from the Rev. Calvin Colton, who enjoyed at that time an extensive reputation as a writer of a very versatile order; a reputation, however, very unenviable to a mere popularity-hunter which this Erastian divine unquestionably is not. He combines great honesty of purpose, with singular want of prudence, and consequently exposes himself to as many unhandsome blows on the head as parson Yorick received, though there is no fear of these blows ever giving him his death!

* Nulla Ecclesia sine Episcopo.

Colton had just raised a storm about his ears in consequence of a book which, though published anonymously, was immediately recognized as his production in which, under the head of "Protestant Jesuitism," he attacked the various voluntary societies for professed moral reform. He pronounces them all as bearing an uniform resemblance to the institution of Loyola, which he regards as their great prototype; these protestant crusades being, he says, "all based upon two leading arguments, viz. *alarm* and *necessity*." "If," he argues in his preface "Christianity is indeed as well established in the world as the author has supposed and attempted to show, these alarms are groundless; and if his views of the design and adequacy of the primitive institutions of Christianity are correct, these other forms of operation are not only a diversion, and consequent *subtraction* of power, but must ultimately prove an embarrassment, and hindrance to the cause, even if preserved uncorrupt."

Mr. Colton's book, written in a masterly style, contains many truisms; but the caustic irony and pointed satire which he employs in attacking so large and powerful a body as come under his lash, many of whom were certainly innocent of the *ulterior* objects which Colton attributes to them, lost him, in a moment, hundreds of friends, and consigned him to the shade of very general condemnation. None of his intimate acquaintances, however, would think the less favourably of him; knowing as they do, that a love of truth for its own sake instigated the step;—for surely nothing else could induce any man, particularly a clergyman, to put forth such a book as "Protestant Jesuitism," under the very shadow of the institutions he was attacking; whose silent all-powerful influence was at work in the community of which he was a member. Its merits as a composition and an argument, were of little avail in sheltering its author from the *avalanche* of public anathema which it

instantly brought down on him, and from which, until the public mind again becomes healthy, he can never hope to rise.

One third of this obnoxious treatise is directed against the "Temperance Society." Mr. Colton was stirred up to write his book by a "Resolution" passed at some national "Convention" of that body, declaring that the use of intoxicating liquor in *any quantity*, was "immoral," and disqualified a person from the natural exercise of his judgment. Under the head of "intoxicating drinks" it will be remembered the society includes all wines, beer, cider, or any fermented, or artificial compounds, exhilarating or stimulating in their effects. "This resolution," remarks Mr. Colton, "arraigns and condemns the best men that have ever lived—the best that now live. It spares not divinely inspired men! it blots the pages of Revelation!! it impeaches the moral character of the Saviour of the world!!!"

True, undeniably true!—and such was the testimony of several clergymen, present at the convention; such the grave offence brought against the framers of this, and other similar "resolutions" on that occasion; and the anticipation of one of them (the Rev. Dr. McMasters) has proved prophetic. "The effect [has been] to drive from the ranks a body of men who are *in practice* as temperate as themselves." By putting a ban on that HIGH PRIEST who met Abraham; by saying that the "man after God's own heart" when inditing the 104th Psalm under the inspiration of the Holy Spirit, rendered thanks to God for what was in itself an evil, and could not be taken without *sin*; by making Solomon, taught by the same Spirit, prescribe it in extreme cases of mental depression; by making our Saviour employ it in working a miracle, and thus, as well as by his example, incur moral guilt; by thus voting *extreme resolutions* [they have long since] driven from their ranks numbers

who properly belonged to them.* Mr. Colton's strictures under this head were true enough; and the result has shown most demonstratively that, after all, the *Church of God* in the world, is the one great temperance society, is the only effectual and legitimate instrument for reforming public morals, and the one by which the work will ultimately be alone effected. The sentiment it is true, is scouted by infidel philosophers, but it has nevertheless been long gaining ground in the belief of the community at large. Deny it who can—it was *public opinion alone*, under the influence of Christian principles and teaching, that commenced, and has effected the reformation already wrought in the drinking habits of America. The self-constituted, irresponsible body of “temperance reformers” who constitute the office-holders, editors, and agents of this society, had no more to do with it, than the fly on the coach-wheel with the motion of the vehicle, though it exclaimed, “see what a dust I make!” *Public opinion*, without the coercion of any “Society” wrought the total change which took place in the drinking habits of the higher classes of Britain towards the end of George III.'s reign. The lengths of the after dinner sittings are much shorter than formerly, and the habit of drinking to excess on such, or on any occasions, has long become essentially vulgar.

It cannot be denied, either, that in America the “temperance” question has become in too many cases the mere

* See speech of Dr. McMasters at the Saratoga Convention in 1836. See also Exodus xxix. 40. Judges ix. 13; xix. 19. 2 Sam. vi. 19; xvi. 2. Nehemiah v. 18. Ps. civ. 15. Isaiah xxvii. 2, 3; xxix. 9; lv. 1. Daniel i. 5. 1 Timothy v. 23: neither of which passages recommend, or sanction *excess* in drinking, which the Bible strongly condemns; but they stamp falsehood upon the total abstinence “Resolutions,” which is all that is necessary. “Oh, sir,” appealed Professor Potter now Bishop of Pennsylvania at the same meeting, “let us cling to the *truth*—let us pursue an honest, straightforward policy. Be assured of it we shall never triumph on any other ground.”

tool of intriguing politicians, and religious anarchists; and this to an extent that has made it in some quarters absolutely disreputable. Its professed champions now turn against its first founders, whom they unsparingly denounce in language which too truly proves the truth of our Saviour's declaration, that it is *from within, from the heart, that evil thoughts, false witness, and blasphemies, proceed.* It is too frequently the shield behind which infidelity, and licentiousness entrench themselves, while aiming their poisoned darts at the very guardians of public morals, and the best institutions of that country. Its system of *espionage*, is another most offensive feature in a community calling itself "free." The whole of each man's closet, larder, and cellar are laid open to the inspection of the "temperance" agent. An inquisitorial court sets up the right of analyzing his neighbour's affairs, and of an inspection over his private conduct "and when once," remarks Mr. Colton, "the prying eye and usurping tread of impertinence have obtained access within the sacred precincts of our domestic retreats, and dragged out the secrets of our closets to view, it is not only less easy to eject the intruder, than to have barred the door against him, but he considers himself entitled to that as a right which he gained by stealth and violence.

"The Church" boldly wrote the gifted Bishop of Vermont when the question was first mooted, "is the true school of virtue, the true temperance society, the true preservative from all the vices which infest our miserable world; because the almighty Saviour is its guide, its *pledges* are blest by the power of God, and its rewards are pre-eminent in temporal comfort and eternal joy. Away from Christ you can have no safety; out of his Church you can have no peace. If you have not sought his forgiveness, through repentance and faith—if you have not subdued your

rebellious will, and taken the blessed yoke of Christ upon you, and given your inmost hearts to him, who bought you to himself with his own blood, I testify to you that equal destruction will be your portion. The pruning of a single branch is nothing when the whole tree needs to be grafted; the damming up a single stream is nothing when the fountain must be cleansed; and the outward reformation of a single vice is nothing while the heart continues un-sanctified.”*

Similar sentiments have been publicly expressed by several American bishops, and are doubtless those of all. The following arguments by Bishop McCoskry in exhorting some candidates for holy orders, before laying hands on them, to “keep aloof from societies designed to supersede the plans which Christ has given for the reformation of man,” commend themselves to the consciences and judgments of all who, having the vows of the ministry on them, possess the moral courage to carry them out into practice :

“You are not to *oppose* any benevolent effort of men, but only to show that wherever *you* go, and wherever found, *you* go, and are *found* ready to preach Jesus. *This cannot be done in these societies!* A minister therefore loses his influence, become secularized, and often times excited in a manner unworthy of his character and calling, and soon fails in the performance of the appropriate duties of his office. The religious world is full of such instances.”†

I heard Mr. Colton several times while in the city and preached for him once. I was somewhat disappointed by his pulpit addresses, which being divested of that playful wit, and that aptness in metaphor, which characterise his

* Primitive Church, Sec. VI.

† Ordination Sermon preached in St. Paul's, Detroit, March 20th, 1842, p. 39.

writings, and wanting some of the essentials of a good elocution were, from their metaphysical character, but little adapted to a mixed city audience. Two years afterwards he preached in my own pulpit twice, during a week's visit at York, when his subjects were much better selected. Mr. Colton has long since retired from parochial duty, and resides in New York.*

I was greatly charmed with a sermon I heard one evening in St. John's church from Mr. (now Dr.) Higbee. Though the preacher was very juvenile in appearance, (the consequence of an unbecoming toilet) his discourse bore marks of a mind well balanced, and a judgment fully matured; his language was elegant and florid; his descriptions fresh and vivid; at the same time free from that "tinsel splendour" which frequently passes for eloquence in America, and of which some specimen orations, and congress speeches are choice examples!

I also, during this visit, saw the Bishop of New York for the first time in public, though he appeared to far less advantage than on several subsequent opportunities I have had of hearing him preach; the occasion being the opening of the diocesan convention by the usual address, a great part of which is a mere journal of his episcopal acts during the past year. Mr. Colton had previously made me acquainted with this amiable and kind hearted prelate; than whom, for dignity of bearing, suavity, and frankness of manners, there is no member of the American episcopate who does the office higher credit.

An evening was spent very agreeably at Dr. Berrian's,

* While these sheets are passing through the press a life of Henry Clay has been announced from Mr. Colton's pen. No one could do better justice to the subject. From his political predilections, and a long and intimate acquaintance with that distinguished statesman, both the English and American public may expect a rich treat in such a biography.

the rector of Trinity parish. Present the Bishop of Vermont, Mr. Phillips, rector of St. Luke's, Catskill, Mr. Higbee, Dr. Berrian's assistant in Trinity parish, Mr. Loutrell, an active and zealous layman of New York, and several clergymen whom the Convention had brought to the city, on the proceedings of which the conversation chiefly turned, till a book just published by the Bishop of Vermont, contrasting the early and present state of the Romish Church, formed the topic of animated discussion and congratulation. It was one of several volumes of great merit and research, written by this accomplished polemick, and has been since republished in London, with high commendations by the English editor and British reviewers. I expressed my obligation to the bishop for his book on the "Primitive Church," which I had circulated with good effect among my late parishioners, when he remarked that his last work had cost him three times the care and study. This may be well believed from the number of authorities quoted, and the necessity for the strictest accuracy, in a controversy with the Romish hierarchy to whom the second volume is addressed.

Bishop Hopkins has since been replied to by Dr. Kenrick, the Roman Catholic bishop of Philadelphia; to whose work he published a rejoinder, challenging Dr. K. to a public oral discussion, on the controverted points, which was *declined*. The Bishop of Vermont, therefore, remains master of the field.

CHAPTER XXIX.

A SUNDAY IN PHILADELPHIA.

ON every priest a twofold care attends
To prove his talents and insure his friends
First, of the first—your stores at once produce,
And bring your reading to its proper use.
On doctrines dwell, and every point enforce
By quoting much the scholar's sure resource ;
For he alone can show us, on each head,
What ancient schoolmen and sage fathers said.
No worth has knowledge, if you fail to show
How well you studied, and how much you know,
Is faith your subject, and you judge it right
On theme so dark to cast a ray of light ;
Be it that faith the orthodox maintain,
Found in the rubric—what the creeds explain.
Fail not to show us, on this ancient faith,
(And quote the passage) what some martyr saith,
Dwell not one moment on a faith that shocks
The minds of men sincere and orthodox ;
That gloomy faith, that robs the wounded mind
Of all the comfort it was wont to find
From virtuous acts, and to the soul denies
Its proper due for alms and charities ;
That partial faith, that, weighing sins alone,
Lets not a virtue for a fault atone ;
That starving faith, that would our tables clear,
And make one dreadful Lent of all the year :
And cruel too—for this is faith that rends
Confiding beauties from protecting friends ;
A faith that all embracing, *what a gloom,*
Deep and terrific, o'er the land would come!
What scenes of horror would that time disclose!
No sight but misery, and no sound but woes!

REV. G. CRABEE.

HAVING determined on a visit to Washington before sailing for England, I left New York on the 13th of October in a crowded steamboat, and descending the bay, entered Staten Island Sound, which separates it from the main land of New Jersey. At South Amboy, the terminating point

of the railway across New Jersey, we took the cars, and pursued our way in darkness the rest of the distance to Philadelphia, ninety-five miles, where I was soon established in one of the comfortable hotels for which "the city of brotherly love" is deservedly famed.

Dr. John A. Clark was at this date one of the most popular preachers in Philadelphia; so having the privilege of travellers to follow the crowd, I enquired the way to St. Andrew's the next morning, which was Sunday. The appearance of the streets through which I passed greatly disappointed me, after the encomiums I had heard on the elegance of this city. Architecturally it possesses none; unless the exceptions of some public buildings are admitted. Uniformity in the direction of streets, and the size and character of houses, may answer the ends of convenience and cleanliness, but it can scarcely be considered as a point of beauty. A high authority tells us that uniformity is only beautiful when the thing constructed *requires* it. "A circle, a square, a triangle, or a hexagon" says Dr. Blair, "gives pleasure to the eye by its regularity as a beautiful figure, yet a certain graceful *variety* is found to be a much more powerful principle of beauty. Regularity seems to appear beautiful to us chiefly, if not entirely, on account of its suggesting the idea of fitness, propriety, and *use*; which have always a more intimate connexion with orderly and proportioned forms, than those which appear not constructed according to any certain rule. * * * * A straight canal is an insipid figure when compared with the meanders of a river. The apartments of a house must be disposed with regularity for the convenience of inhabitants, but a garden would be disgusting if it had as much uniformity and order as a dwelling house."

There can be no reason in the world for laying out a city with more regularity, except in its *general* plan, than a

pleasure garden. A straight street may do here and there for variety's sake, and be best adapted for the business part of a commercial town; but crescents, circuses, quadrants, and curves, relieve the eye, and afford opportunity for different styles of architecture. The almost universal rule of plain unparapeted brick houses, wholly innocent of ornament or style, may harmonize with the quaker taste that designed Philadelphia, but will always disappoint the expectations of strangers, especially from abroad, who have heard it described as "the second city in the United States." "Second" it may be in size and population, but in appearance, and beauty of situation, it is greatly surpassed by its sisters New York, Boston, Baltimore, and Washington.

Another disagreeable feature in the houses of Philadelphia are the primitive appendages of outside window shutters, which, with the doors, lintels, and other woodwork, presenting one unvarying covering of white paint, afford a severe trial to the eyes, and mark at the same time the unambitious taste of the citizens.

St. Andrew's church, where I first worshipped, like most Philadelphia churches belonging to the "protestant episcopal" communion, appears better without than within. It is a chaste Grecian temple, with a row of pillars in front. On entering I found the service, which was conducted by an assistant, commenced. The sermon was partly extempore, on the danger of "procrastination in religion," and closed by a fervid and high wrought appeal to the "worldly and the pleasure seekers." I could see at once that the preacher owed much of his popularity to his delivery, and none of it to his style, or intellectual resources. The former was striking and effective, giving weight to language and ideas generally common place, and never brilliant. This he made up for by his elocutionary tact, and the exciting nature of the topics introduced. In the flow-

ers of rhetoric, and in all the higher elements of pulpit oratory he is said to have been greatly surpassed by his predecessor Dr. Bedell, a distinguished light of the American Church ; which, from a perusal of the sermons of that eminent divine, I am well prepared to believe. As a writer on subjects of experimental piety, religious biography, etc., Dr. Clark was, however, very successful, though his looks discover no genius. His attempts at description are laboured and ambitious, overloaded with redundances of language, and emulative of pictorial effect ; but, from the many unnatural touches introduced, and the sameness that pervades his scenes, leaving no lasting impress of them on the reader's mind. Dr. Clark's writings have had their day with his career as a preacher, and will add nothing to the standard religious literature of America.

I received a very disagreeable impression on this occasion from the custom (unpractised in old or New England) of *turning the back to the altar* during the prayers. To say nothing of its gross irreverence, it is attended with noise and great inconvenience, both to the kneelers, and "non-conformists," among which class I was compelled to class myself during my residence in the South, resting the crime of violating the rubric on those churchwardens who, in their solicitude for the comfort and luxurious accommodation of *hearers*, overlook the necessary provision for *worshippers*.

In the evening I accompanied some friends to St. Stephen's church in Tenth street a fine stone building with Gothic decorations, and two octagonal towers in front. The interior is for the most part in good taste, the walls and wood-work of a sombre tint, with several marble monuments and tablets. The hand of innovation, which has since the Revolution despoiled and transformed nearly all the other churches of Philadelphia, has hitherto spared this

beautiful temple, whose only defect is in the chancel arrangements, where the pulpit, and the Holy Table, have changed places, which makes it bad for the preacher, and bad for his hearers ; besides depriving the church of an end altar, to which—were the chancel arranged on ecclesiastical principles—the fine east window of stained glass would impart an imposing effect.

Dr. Ducachet, the rector of the parish, who preached on this occasion, was just declining from the zenith of a well merited popularity. To great scholastic acquirements, and a fine intellect, he adds the advantages of a good address, clear, distinct, and emphatic enunciation. These attractions drew large crowds to St. Stephen's on his first arrival in Philadelphia, and still attach to him his regular parishioners, including some of the oldest, and wealthiest families in the city ; but he has long ceased to be the lion of the day, and is now almost forgotten by many of his former admirers.

CHAPTER XXX.

PHILADELPHIA LIONS.

PHILADELPHIA has, perhaps, more historic associations which make it interesting to a foreign visitor, than any other city or town in the Union. One of the first objects which the stranger seeks is the state house, in which the first congress of the United States held its deliberations and from which the Declaration of Independence was read to the people, on July the fourth 1776. The building is a little more than a century old, a plain brick structure, greatly and deservedly venerated by the citizens. The extensive garden behind it is now laid out as a public square, and with its gravelled walks, and avenues of trees, affords a delightful and favourite promenade.

Chesnut-street, on which the state house and several other public buildings front, is the present fashionable street of Philadelphia. The pavement, *trottoir*, and shops, are superior to that of any other, and on a fine day present a very animated appearance, from the number of gay pedestrians, and the elegance of the equipages. It runs, like many parallel streets from river to river, but beyond Broad-street, which crosses it a little more than half its entire length, the houses are private, and the signs of business and pleasure cease. Broad-street *promises* to form a grand ornament to the city. It runs from north to south through its centre, and is 113 feet wide. It is not yet half

built, but mansions,* churches, and public edifices are going up slowly ; the double row of trees on each side are progressing towards maturity ; and *when* buildings worthy of the site line its whole length, and the dangerous railway tracks which temporarily obstruct and disfigure the causeway, are removed, the Philadelphians may pride themselves on possessing the handsomest street in the world.

Near the junction with Broad-street stands the mint, a fine marble edifice of the Ionic order. Respectable visitors are allowed free admission to it, and taken round in single parties by one of the officers, who obligingly replied to my questions, and gave every necessary explanation in our course through the different rooms. This man would regard the offer of a fee as an insult,—and in *this* particular, we are obliged to own the superiority of American subordinates over those in our own country. The free admission which is permitted to many public places is not merely *nominal*, subjecting you, either to the insolent demands of menials for money, or, what is more offensive still, their cringing importunities, and petty obstructions against a free egress after the performance of a trifling office, till the fee is paid. In every part of the United States which I visited I found the persons in attendance at public institutions, obliging and intelligent, without the expectation of any reward.

The merchants' exchange forms a conspicuous ornament in the business suburb of the city. The front elevation is semicircular, with Corinthian columns resting on a high basement. The principal entrance opens into a vestibule, which communicates with the city post-office and other public departments. A double staircase leads to a landing which opens to a splendid semi-circular apartment, richly

* And, unlike the rest of the city with some pretensions to style ; two in particular are fine specimens of the palazzo style, arguing well for an improving taste in Philadelphia.

embellished with paintings and fresco work, the roof supported by Corinthian pillars, the floor composed of mosaic. Adjoining this hall is a large reading-room, containing all the leading papers of the country, including the London dailies, and periodicals. This noble structure was erected by the city at an immense cost, the material being of the finest marble.

I reached the hotel about 3 o'clock, after a pretty extensive pursuit of city lions, and found the vestibule or hall, in which is the *bar*, crowded with the male inmates, who all dine in ordinary as at New York and Boston, unless a separate room is requested, for which there is an extra charge. The company, which was numerous and select, manifested unusual hilarity after taking their seats at the dinner table, which, added to the fashionable toilet generally displayed, seemed strangely in keeping with the rules of deportment and dress established by the founders of this quaker city. The dinner was cooked in the best style, and exhibited no lack of variety in the viands.

The third course, of which the pastry forms a part, is not particularized in the bill of fare. This third course being "the dessert" at all American inns, fruit, sweetmeats etc. form part of it. An English dessert (after the removal of the cloth) I have never known except at private houses, nor is it common in those.

I spent the evening at the museum, which was then exhibiting in the buildings of the arcade, a handsome structure of marble, with a double avenue, fronting on Chesnut street. Amongst the paintings were many well executed portraits of public characters. The whole collection of curiosities with large additions, now occupy a more commodious receptacle in a building of ample dimensions, since erected for the purpose, which is also used for concerts *a la Musard*.

CHAPTER XXXI.

JOURNEY TO WASHINGTON, AND ALEXANDRIA.—INDIAN CHIEFS.

THE next morning I pursued my way southward by the steamboat, which conveyed us down the Delaware. The view of the city would be very fine from the river but from the absence of spires and lofty public edifices. The first place of any note that we passed, after leaving Philadelphia, was Fort Mifflin, about seven miles distant, where the river Schuylkill joins the Delaware. It was the principal defence of the latter during the late war, but is now going to decay. Ten miles further on Chester appears in sight on the right bank, one of the first settled towns in the state, and still bearing many marks of antiquity. We were landed at Wilmington and transferred to the railway cars.

The railroad crossed the peninsula which forms the state of Delaware, to Havre de Grâce, where we passed the mouth of the far famed Susquehanna by ferry. On the opposite bank we resumed our seats in cars of a handsomer construction, for Baltimore, the chief city of Maryland, 110 miles from Philadelphia.

This fine city lies at the head of Patapsco Bay, fourteen miles from the Chesapeake and two hundred from sea: it is justly admired for its situation and its numerous architectural beauties. Its size is the same as Boston, and less than half that of Philadelphia. After a hasty dinner, I took my place in the cars for Washington, which city, forty miles distant, I reached by eight o'clock.

A crowd of blacks came round us on alighting from the cars, each offering to carry the luggage, and clamourously urging the superiority of the respective hotels to which they were attached. These were chiefly *slaves*, yet who would suppose it from their comfortable sleek appearance, and the look of contented glee that marks every face? Consigning my portmanteau to one of the sable tribe, I accompanied him along a wide street, bordered with trees, to an hotel, where I found comfortable entertainment, and pleasant companionship amongst the other lodgers during my stay in the city.

It happened most unfortunately that, delaying my departure from Philadelphia till Tuesday, I lost the opportunity of seeing Congress assembled, as it had the very day of my arrival adjourned, after an extra session. The members were all gone, or on the eve of departure, and I walked through the deserted chambers of the capitol the next morning with feelings of keen regret. This capitol is well worthy of its national design, being the finest building I have yet seen in the country, and equalled by few edifices in the world. It stands on an elevation, overlooking the city and the broad expanse of the Potomac river. Its length is 350 feet, and its height 145. An advanced portico on the front of the centre building, is ornamented with a triple row of beautiful marble columns. The wide stone steps approaching this entrance conduct to the rotunda, 95 feet in diameter, ornamented by superb reliefs, and large paintings by native artists, representing some of the principal events in the national history. South of the rotunda, occupying that wing of the building, is the chamber of the House of Representatives, a semi-circular hall, with columns supporting the roof. The senate chamber occupies the north wing, and below the senate chamber is the supreme court of the United States; there being, besides these rooms, some sixty

or seventy offices for committees, congress officers, refreshments, etc. The grounds round this noble pile of buildings cover more than twenty acres, tastefully laid out in walks and shrubbery.

At noon I took the steamboat for Alexandria, a town six miles further down the Potomac, on the opposite side. The river at Washington is very wide, and deep enough for the largest ships; notwithstanding which, and the generally excellent position of Washington for commercial purposes, it has as yet made but little advances as a trading port; the number of inhabitants being only twenty thousand, though the plan of the city, if carried out, would be adapted to a population of a million souls. The trade of Alexandria is considerable for its size. It lies pleasantly at the foot of verdant hills, and is built with neatness and regularity. I took tea with the amiable rector of St. Paul's, who is much beloved by his numerous body of parishioners. I had several occasions afterwards of renewing my acquaintance with this gentleman and his accomplished lady in New York. He has since declined the episcopate of Alabama, which was tendered to him by the Convention of that diocess.

In the neighbourhood of Alexandria is a flourishing theological seminary for the diocess of Virginia, in which it stands, of which the bishop is *ex officio*, president,—though more properly the visitor, as he resides at Millwood, in Clarke county. The professorships are those of Ecclesiastical History and Pulpit Eloquence, [Rev. Dr. May] Systematic Divinity, [Rev. Dr. Sparrow] and Sacred Literature [Rev. Joseph Packard, A. M.]. Besides this seminary, the diocess has an Education Society, and two High Schools.

In the morning I returned to Washington, and spent the day in viewing the churches, and other public buildings. There are four of the former, viz. St. John's, Trinity, Christ

Church, the Epiphany,* and three in the adjoining suburb of Georgetown. Besides these there are about fifteen places of worship for different religious denominations. At Georgetown, the Romanists have a seminary under Jesuit tuition, conducted by twenty teachers, and accommodating 140 pupils. Columbian College is a baptist institution, in which are nine teachers, and fifty pupils.

Friday 20th.—Mr. Hawley, the rector of St. John's, having offered to introduce me to the President, we reached "the White House" about noon, where I found to my chagrin that a special despatch, just received, had required the attendance of the Secretary of State, with whom he was in consultation. The attendant, to whom my guide's person was familiar, invited us into the drawing-room, and then conducted us through the principal apartments of the executive mansion, which is in all respects handsomely appointed. We then visited the offices of the various departments of state. In one of these is a gallery of Indian portraits, the original Declaration of Independence, treaties with foreign powers, and other curiosities.

Later in the day, Mr. Hawley introduced me to a deputation of Indians from the tribes of the Sauks, Foxes, Sioux, and Ioways. The first two are a finer looking race than the others, with more expressive features. I succeeded, without the interpreter (who was absent) to hold something of a conversation with the chieftains Kee-o-kuk and Black Hawk who represented their two tribes; the former was accompanied by his son "Whistling Thunder." The whole party were familiar with my friend's person, and gathered round us during our difficult dialogue, which was, of course, carried on by dumb gesture. At its close I drew out a shirt pin, and presented it to Kee-o-kuk. He examined it very minutely, and after handing it round to the other chiefs

* Three have been since added.

proffered it to me with respectful obeisance. On signifying to him that it was a *gift* he placed it with great care in the folds of his scarlet vest, and extending his hand to me, held it for a short space while pronouncing some friendly speech.

I left the city by the evening train of cars, and reached Barnum's Hotel, Baltimore, at 8 p. m.

CHAPTER XXXII.

DR. WYATT.

ON Saturday morning (Oct 21st.) I called with an introduction, on the Rev. Dr. Wyatt, rector of St. Paul's; and here I have to record one of the most agreeable acquaintances I formed whilst in the country. Dr. Wyatt has long filled the situation of president in the House of Clerical and Lay Deputies, to which post no one in the American Church could impart more dignity; whilst his regular election to it at the triennial meetings of the General Convention is a high testimony of the estimation in which he is held by the whole Church. I may add, that such an office confers as much, if not greater, relative distinction on its possessor than that of bishop, to which, but for the high state of party feeling in Maryland, Dr. Wyatt would have been elected on two occasions of a vacant chair. On the last vacancy (in 1839) the votes were nearly balanced between him and a rival candidate, but neither party having the requisite majority of two-thirds, the Convention made choice of another, in the person of the Rev. William Rollinson Whittingham, Professor of Ecclesiastical History in the General Theological Seminary, a gentleman of the same school as Dr. Wyatt, under whose firm and vigorous administration the diocese has since greatly flourished.

I found Dr. Wyatt occupying the old episcopal residence, the property of the parish of St. Paul's with the rectorship of which the bishop's office was formerly connected; it is

now only the rectory house of the parish. Antique in its appearance, it stands back from the street, and is thickly shaded with trees, like more than one old parsonage which I recollect in early days, announcing to the by-passer the abode of piety and learning. Its courteous inmate received me with dignified frankness, and after offering me the hospitalities of his house (which I only partially accepted) invited me to preach in his pulpit on the afternoon of the next day.

On reaching my hotel I found the Dr.'s younger son, a bright intelligent youth, already awaiting my arrival, having been sent to pioneer me to the principal places of interest in the city. These are more numerous for the size of the place than in New York, or Philadelphia, and give evidence of greater taste, and regard to elegance than the latter, of which the monuments, public fountains, and various architectural ornaments which meet the eye in different parts of the city, afford constant evidence. Of the former, the colossal statue of Washington by Causici, on a Doric Column and base 180 feet high, is a superb work of art, and gives a character to the whole city as seen from neighbouring elevations. The fountains are also classically embellished with basins and temples of marble, and the architecture of private residences, some of which are truly princely, also shows a prevalence of individual taste to which the Philadelphians are total strangers.

St. Paul's church, in which I worshipped the next morning, is the third in point of dimensions, and beauty of design in the United States. The main building was completed in 1817, and the spire, which somewhat resembles St. Pancras, has been since added. In this church the communion table occupies its proper place near the wall ;* but

* This arrangement is of course superseded where, in a large church the choristers occupy the chancel end; as in our English cathedrals, the Temple

the disproportionate size and situation of the pulpit, immediately in front, almost hides it from view: a smaller evil, it must be granted, than giving the altar a subordinate place in front of the pulpit, but which is easily remedied by

church etc.; when the altar should, according to ecclesiastical rule, and the universal custom of the early Church, *stand out* somewhat from the wall. Hence the word *choir* from *modo coronæ*. St. Paul's church, Baltimore, is well contrived for the choral chancel service. Who that has worshipped in a church where this primitive arrangement is observed but has been struck with its simple beauty, and its great superiority to the *gallery choir* mode? The chapel of St. Mary's (Romish) College, Baltimore, affords a fine specimen, which shows how well it can be adapted even to a small church. I need scarcely add that the plan of a pulpit in the *rear* of the altar, (the latter forming its adjunct) would be even more grotesque in this case than the present arrangement in many American churches: the idea, originally, of Bishop Hobart, whose catholic creed failed to correct his early puritanical bias and national utilitarianism; and whose stong American prejudices led him to eschew any European precedent in matters which he considered *non-essential*. I am happy, however, to add, that his barbarous innovations in the churches of New-York are, one by one, being removed; though the extent to which the miserable models have been copied in that wide diocess, and all over the Union is a thing to be deplored by every lover of taste.

While alluding to the subject of detached altars and (antiphonal) choir music, I will add the statement of my brother, who has made the subject of ecclesiastical antiquities his study:—

“In many larger churches, and in cathedrals, where the width was greater [than in small parish churches] the spot usually chosen for the altar was the middle of the part hence denominated the Choir. In the case of a cruciform church such a position was particularly appropriate, as it affords a direct and uninterrupted view to the worshippers, whether standing in the transept, nave, or chancel. In the ancient liturgies was a prayer ‘for all those that stood *round about* the altar.’ The priests and the deacons surrounded it when they officiated, and Durandus, a catholic writer, informs us that when a bishop consecrates a new altar, he must encompass it seven times, from which it was manifest that it could not have stood against a wall. Additional evidence to the same effect might be cited on the authority of Eusebius, Dionysius the Areopagite, Chrysostom, Athanasius, and in our own country, Austin, first Archbishop of Canterbury, and Venerable Bede. Railing the altar in is usually dated from the period of the Council of Aix, held in 1583; one of whose Canons ordains ‘*Unumquodque Altare sepiatur omnino septo ferreo vel lapideo vel ligneo.*’”—“Chronicles of The Devizes” by James Waylen Esq. p. 302.

placing the pulpit and reading-desk (if reading-desk there must be) at corresponding angles of the transept or aisles, and thus—without any loss in hearing or seeing—throwing open the chancel, with its edifying embellishments, to the view of the whole congregation.

In the vestry-room Dr. Wyatt introduced me to his assistant, Mr. Hutton, now rector of a parish in Montgomery county in the same state, who read morning prayers, the doctor taking the ante-communion service. His sermon was directed against duelling, and was called forth by a fatal meeting which had lately taken place near the city, and the peculiar circumstances of which had caused much excitement. Dr. Wyatt's pulpit style, though adapted to the class of hearers who compose his congregation, would be ill-suited to the mixed audience within the walls of an English Church, where happily (and may it always be so) the Church is the heritage of the poor man as well as the rich. As a masterly specimen of style, the doctor's pulpit compositions merit high praise. They combine elegance and idiomatic accuracy, the language being full and harmonious, and, though richly ornamented, free from the faults of that luxuriance of style which too commonly pervades the American pulpit. For purity of language, and simplicity of expression he is justly considered to excel his cotemporaries. In force, vehemence, and poetic imagery Dr. Hawks may stand alone in the class of popular preachers, and Bishop Eastburn in the smoothness and melody of his periods, and the manliness of his conceptions, but for naturalness and purity, Wyatt has no equal in the American Church. In the language of an eminent critic applied to the writings of the best British authors of Anne's reign, "it is pure English undefiled, flowing in its own native channel, and reflecting home objects and scenes."

In the evening I entered Christ-church, next to St. Paul's

in point of size and beauty. The preacher was Dr. Johns, afterwards the rival candidate of Dr. Wyatt for the bishopric, mentioned above. His sermon was different in its character from that of the morning, being wholly extempore, and unmethodical, though delivered with considerable fluency. It was, however, marked by a disagreeable redundancy of words, and a want of naturalness in the preacher's action, which greatly marred the general effect, and which are faults only excusable in a very youthful preacher.

The pulpit in Christ-church is made of white marble, and stands out from a recess which should be the chancel, but which is filled with a luxuriant sofa (!!) raised on a carpeted platform, for the special accommodation of the preacher during the time of service; the communion table being actually pushed into a corner on one side of the reading desk to make room for the pulpit, and its appliances. This looks like man-worship with a vengeance, and is as total a violation of every rule of good taste, as of ecclesiastical propriety.

CHAPTER XXXIII.

THE "ROMAN CATHOLIC" SOCIETY IN AMERICA.

"What! shall the vine so nobly brought
With blood and fiery toil,
From Romish Egypt, turn her roots,
Back to its meagre soil?
Nay, strong in liberty she'll stand
With glorious foliage decked,
For planted by our GOD's own hand
His right hand shall protect.

Of no Italian bishop, we
The sway usurping own,
Which, in the times true catholic,
The Church had never known;
But by an apostolic line
Descended from of old,
We yet the *traditum* divine
Of Bishop GREGORY hold.

Be't *your's* to own *Trent's* false decrees—
Rome's popish rod to dread,—
We hold the councils *catholic*,
And CHRIST our glorious Head;
A martyr-bearing Church indeed,
We claim our Mother high;
And we have yet our LAUDS to bleed,
Our DINOTHS to reply.

We pity thee misguided Rome!
In olden time you burned
The brightest beacon of the Faith,
And noble trophies earned;
But now you've wrapped yourself in night,
With error's pall arrayed;
That Holy Faith once pure and bright
You almost have betrayed.

What! burned our apostolic light
With such ambiguous blaze,
That ye should dare true sheep invite
In schism's fold to graze?
Our Shepherds true have roused them quick
To guard their trust divine,
And show we love Church Catholic
More, Arath's lord, than thine."

I SPENT Monday in a further survey of the city, in company with Mr. Hutton. The exchange, custom house, city

hall, court house, hospital, masonic hall, etc., are well worth inspection ; but the most important edifice in Baltimore is the Roman Catholic cathedral, which I surveyed at my leisure the next day. It falls far short of similar buildings in the old world, but is nevertheless a church of considerable pretensions. The order is Grecian, which is unsuited to the cruciform plan. Some pictures of great merit near the west entrance were presents from Louis XVI. and Charles X. The archbishop's house is in the rear of the altar. He is metropolitan of the Romanists, in the United States, by the title of "The Most Rev. the Archhishop of Baltimore,"* the diocess under his control comprising the State of Maryland and the District of Columbia.

The Roman Catholic province of the United States, has about half the number of sees and clergymen as the Anglo-American Church. It was constituted by Pope Pius VII. in 1808, which year fixes the date of its existence ; being *twenty-one years* after the American Church had acquired its complete form in the consecration of three bishops : or

* The spirited stanzas at the head of this chapter refer to a letter which Dr. Kenrick, a bishop in Archbishop Eccleston's province, addressed to the bishops of the American Church, inviting them to join the Romish schism. Gregory the Great, (referred to in the second stanzas) was Bishop of Rome, A.D. 590. He affirmed the title of "Universal Bishop" to be "profane, anti-christian, and infernal, by whomsoever assumed." (Consult the authorities referred to in Murduck's *Mosheim*, vol. I. p. 461.)

At the interview between Augustine and the clergy of the British Church, Dinoh, Abbot of Bangor (referred to in the third stanza) declined, on behalf of himself and brethren, to recognize the Bishop of Rome in any higher character than as a friendly prelate—"We are bound" he said "to serve the Church of God, and the Bishop of Rome and every godly Christian, as far as helping them in offices of love and charity ; this service we are ready to pay, but more than this I do not know to be due to him or any other. We have a primate of our own, who is to advise us under God, and to keep us in the way of spiritual life."

Dr. Kenrick (referred to in the fifth stanza) styled himself "Bishop of Arath."

should the American Romanists date the establishment of their Church from the consecration of their first “Bishop of Baltimore,” they are no better off, as (to say nothing of that prelate’s episcopal powers being confined to the diocess over which he was placed, whose limits were the same as they now are) the date of his consecration was *two years* after that of Bishops White and Provoost, and *five years* after that of Bishop Seabury. As regards the question of priority, therefore, the Church planted in the United States by England has the first claim on the support of the nation as an episcopal Church; and this, by itself, is a material point.

There are, however, other points of controversy between the two communions. One of these relates to the *validity* of Romish American orders. The society of Romanists in England it is well known, date their origin from the reign of Elizabeth, when the united Holy Catholic Church of England, one and undivided, including the whole nation, was disturbed by a schism amongst some of its members, who *dissented* from it, and established a sect in this country, which sect took its rise conjointly with other sects. The principles of this new sect were similar to certain exploded tenets, imported from Italy, which had at one time tainted the national faith, and which had been lopped off by the regular guardians (the episcopal heads) of the English Church. In support of their schism, this dissenting body called in the aid of the Italian bishop, who gave his countenance and support to the new society; they in return acknowledging his spiritual authority, conforming to the forms of worship used in his province, though in a foreign tongue, unintelligible to them, and placing themselves under his priests. That the episcopal ordination of these intruding clergy did not give authority to their acts in England, nor communicate to the schismatical body at whose

instance they came here, the form or substance of a Catholic Church, nor alter its character as a dissenting body from the Catholic Church then established in England requires no proof, being self-evident. Primitive usage, and universal canon law, making it illegal and schismatical for one bishop, or one patriarch to interfere with the province of another; nor does the elevation of some of these foreign ecclesiastics to the episcopate by a form of consecration make them any the less dissenting ministers amongst us: Romanists in principle—Catholic only in name.*

* “The alien-vassals of Rome, properly called papists, and *improperly called anything else*, have a very adroit method of fixing upon the Church of England the offensive stigma and imputation of the deadly sin of schism. Always anxious to *assert* and reiterate the same iniquitous falsehood, such individuals never trouble themselves about proof. The offence is altogether the papists’, not ours. A point of history proves it; and this we proceed to set before the reader.

“The case is clear to those who will examine the facts of it; so clear, that even Father Barnes, the Benedictine, wrote a book called “*Catholicus Romanus Pacificatus*,” to induce the Roman patriarch to receive the English Church into his communion, justifying us from the charge of schism and heresy. Palmer, ii. 258.

With respect then to the schism with which we are charged, we will say a few words, and, for the present leave father Barnes to acquit us of “heresy.”

Upon the accession of Queen Elizabeth, anno 1558, the whole body of the nation conformed to the purified ritual—the ritual of the papists *retrenched*, (as Mr. O’Croly, the popish priest, admits): its *errors* and *novelties* being expunged, its *ancient* excellencies kept, and parts of other ancient liturgies being added; these form the basis of our present Book of Common Prayer, which has, since that time, undergone no material alteration.

Out of the whole body of clergy and dignitaries, fourteen bishops and a hundred and eighty nine priests only, were recusants.

Nor was this conformity objected to (openly at least) by the pope. For so long as he had any hope of winning Elizabeth to cede the question of “supremacy,” the papists were actually allowed to, and *did*, conform to the use of the liturgy, and of the public worship—the Common Prayer—after its method, with the protesting catholics of the purified National Church, and they were allowed to, and *did*, receive the sacrament of the LORD’S SUPPER at the hands

The “Roman Catholic Church” of the United States is the offspring of this Romanist society as regularly and legitimately as the Church episcopal in that country is the

of the conforming clergy. It was not until after successive Italian arch-priests found that there was no chance of succeeding in their wiles to insnare the Queen into acknowledgment of vassalage to Rome, that Pius V., in 1569, issued his “Bull” commanding all to separate from the Church of England who were still willing to submit to “his fraudulent falsehood and false-pretended supremacy”—(as the burning Bishop Bonner *had formerly well taught those to say, whom he afterwards burned for believing him, and protesting accordingly*). The papists doing this, (i. e. obeying the Italian bishop, and disobeying their own metropolitan,) they separated from us; and, in that act of separation became papal recusants; and they are, therefore, papistical schismatics from the Episcopal National Church. *They separated, schismatized, from us.*

They and others affirm, that *we* are schismatics; but let the *fact* I have adduced assure all catholics, (not Italian catholics,) to the contrary. I repeat it, they, with the secular clergy, conformed to the purified ritual, *and used it for upwards of ten years*. If that ritual were effective *then* why not *now*? and why rend the “Body of CHRIST” (Col. i. 24) for points non-essential? If *not* effective, how came the pope to allow their use of it? Their *then* conformity gives the stamp and character to their sin, which, as regards their national standing, is SCHISM; and which, commencing then, has unhappily continued ever since. A “schism” indeed there is!—But they have made it, not we. This is a fact-historical, that no Churchman should ever lose sight of.

“I solemnly protest at this moment, I know not *why* a papist separates himself from our Communion: and of this I am confident, that out of all the boasted millions of them in this empire, not one could himself give any other reason for it, save this,—that the Pope ordered him. Of respectable authority, sometimes, in Rome, but none here at any time: and they who disparaged their proper diocesan by swamping his authority, in upholding the usurpation of a pretender to foreign jurisdiction, will be accountable for all the sin of weakening the authority of the Episcopate of CHRIST, as well as for the guilt, the great guilt, of living in avowed, constant, determined, and depraved schism.—*Rev. Mr. Glover.*”

The remarks of the excellent Bishop of Toronto (Dr. Strachan) under this head also put this matter in its true light, and in a few words. They are contained in a Charge to his clergy, delivered June 6, 1844:

“Before leaving this subject, permit me to remind you that the Church of England is not an offset from the Church of Rome in the sixteenth century, as many of her enemies assert; for she NEVER SEPARATED from that Church, but

daughter of the Church of England, the Church presbyterial of the Church of Scotland (so called,) the congregationalists of the English independants, the baptists of the English baptists, and the methodists of the English Wesleyans. Dr. Carroll, the first "Archbishop of Baltimore," was consecrated at Lullworth in Dorsetshire, by Dr. Charles Walshley, one of the intruding priests in the Bishop of Salisbury's diocess, and from that source the Romish clergy of the United States either derive their

was originally an independent branch of the Catholic Church, founded not by missionaries from Rome, but by the apostles or their immediate successors; and thus she continued till the eleventh century, when the Church of Rome assumed an ascendancy over her, but which was never fully recognised, nor was it effected, till after a long and arduous struggle,—a struggle which was renewed from time to time, and on the first favourable opportunity, which happened in the sixteenth century, her independency was regained. The great ignorance which prevails on this subject, even among educated people, is truly surprising. They speak of the 'Protestant Church of England' as if it were a distinct body from the Church which subsisted before Henry the Eighth, and as if, at the Reformation, the protestant clergy *supplanted* the clergy of the Church of Rome. So far was this from being the case, that when the Reformation was established in England, all the clergy conformed to the new order of things, with the exception of eighty out of ten or twelve thousand, and therefore the Church in England, as composed of the clergy and laity in the reign of Queen Elizabeth, consisted of the very same body of persons which formed it in the reign of her father. The real fact of the matter is this:—out of the *eighteen centuries* during which the Church of England has existed, she continued about *four hundred and fifty years* under the usurped dominion of the Church of Rome, and for *thirteen hundred and fifty years* she has been an independent branch of the Church Catholic. So great is the absurdity and palpable ignorance of historical facts evinced by those who represent the Church of England as a branch separated from the Roman communion! Our Reformers merely brought back the Church of England to the same state of purity and liberty which it enjoyed previous to the temporary imposition of the papal yoke. They put forth no new doctrines, but merely divested the old ones of the corruptions which had been fastened upon them during the dark ages. In all essential points,—in the Sacraments,—in the unbroken succession of Ministers,—the Church of England is at this day the same that it was in primitive times."

orders or their parochial appointments. Thus, *priority of occupation* and *origin*, both give to the Anglo-American hierarchy an advantage over the rival episcopate.

But the Romish-American orders are further impaired by another circumstance. It is well known that the Church, from the earliest period, required the presence of *three* bishops in consecrating to the highest office of its threefold ministry. Consecration by one bishop was forbidden by the Apostolic Canons, and the canons of the councils of Arles, Nice, Antioch, Laodicea, and Carthage. Church history informs us, that the Patriarch of Constantinople (Michael Oxites) rejected the ordinations performed by two bishops on the ground of their own imperfect consecration, conferred by a single bishop, and that the first Council of Orange, A. D. 529, directed that in any case of such departure from universal and primitive usage both parties should be solemnly deposed.

There are good reasons for this law of the Church: the principal of which is, that—as from the bishop proceeds the commission of the priesthood, and the continuance of the succession in his own order—it is important that there be full *evidence* of his own regular consecration, which the attestation of *two* or *more* consecrators secures, certainly more effectually than that of one. Be that as it may, the *practice* of the Church has been to have two or more consecrators for each bishop; and the most eminent writers in the Romish Church, with Bellarmine at their head, question the validity of consecration by only one. We have, therefore, the authority of *that* Church in Europe, in pronouncing the orders of the Romish American Church in the United States doubtful, at the least.

The only shadow of a claim to episcopal authority in the United States, which the doctors of this communion possess, rests upon the shallow fable of the pope's suprem-

acy; Pius VII. having sanctioned the establishment of a branch Church in the United States by the English papists, and recognised Dr. Carroll as the arch-episcopal head of the new province: as though a Bull from Rome could supply the *defect of his consecration*, any more than a decree from Canterbury or London, pronouncing Dr. Coke a bishop, by virtue of having received consecration from John Wesley, could have invested *him* with valid episcopal powers!

Judged by these laws and standards of its own mother Church in Europe, the Romanist society of the United States is proved to be an unsound and schismatical branch of the Church Catholic.

But would the lawfully existing, and lawfully constituted catholic Church in the United States deem these defects in the constitution of the rival communion insuperable bars to an union with her, and a recognition of her orders in the three degrees of the ministry?—This is an important question at the present moment! That union has been proposed on the part of the Romish “Church” by the present “Bishop of Philadelphia”* in a letter addressed to the American prelates, in which he promises, on behalf of himself and his colleagues, that “nothing shall be wanting on their part to facilitate the reconciliation;”—hinting that as “the object merits the greatest sacrifices the indulgence of the Church would be extended to the utmost limits, consistent with principle, and the general interests of religion.”†

An excellent and catholic spirit characterises the language of Dr. Kenrick’s proposal, though it is accompanied with conditions to which it is impossible for the American

* Dr. Kenrick, then “Bishop of Arath” and assistant to the Romish “Bishop of Philadelphia.”

† Bishop Kenrick’s Letter to the Protestant Bishops, p. 14.

Church to listen. Concessions must doubtless be made on both sides. On the part of the national Church the utmost which she could yield would be the recognition of Romish-American orders, and some trifling alterations of the ritual worship, in matters not affecting *doctrine*. With regard to the first of these concessions, it will be remembered, that though neither the American Church nor her English mother have ever departed from the good rule of “two or more consecrators,” yet it is only in her case a matter of *discipline*, being bound by no councils or decretals, while the act of union with her on the part of the Romanist society would repair the defect in the transmission of the line of succession through a schismatical body in England, possessed by the Romish bishops and clergy; who, on their part, must relinquish the dogma of the pope’s supremacy, with *all other doctrines* not at present held in common by the two Churches. With this surrender, hypothetical ordination would no doubt be deemed unnecessary, and their bishops could occupy sees; the conforming clergy under them retaining their present parochial charges.

That such an union, however desirable, cannot be effected till a considerable change has been wrought in public opinion is self evident. The much abused “Oxford Tracts,” and the discussions to which these publications have happily for the cause of truth, given rise, are, however, doing much to enlighten the members of the American Church on the subject of catholicity; and intercourse with protestants is gradually unloosening the prejudices of Romanists, and weakening their attachment to a foreign prelate, whose “infallibility” and “rightful supremacy as St. Peter’s successor” (long discarded as a fable by intelligent Romanists in Germany and France) is disclaimed as an article of belief by every educated member of that communion in America. I have myself heard it personally disavowed on re-

peated occasions. It is this dogma, in fact, which now stands in the way of union. Till the whole Roman Church alters, of course no particular branch* can make any essential modifications in her system; and while the pontiff retains his temporal sovereignty, reformation we may be sure will never begin in corrupt Italy. Remove the Austrian bayonets, which now uphold the temporal throne of St. Peter's present successor, and away it will be carried by the instantaneous sweep of popular invasion—the thing is inevitable! With that event the figment of Roman supremacy will disappear like a shadow of the night; the triple crown (blasphemous emblem) will be exchanged for the simple mitre, which irradiated the head of Clement, Cornelius, or Leo the First, in her earlier and purer days. The Church of Rome will not, God forbid that it should, become extinct, or shine with feeble lustre among the Churches of Christendom; but purged of its dross and its tin, “its bishop” in the language of Bishop Whittingham, “the usurper of an unholy lordship over God's heritage will be driven back powerless to the narrow limits of his own true jurisdiction; † the prestage of his usurped authority removed; the Scriptures, which even now he is unable to keep from his people, will defæcate the doctrine of his subjects; and the many valuable remnants of primitive simplicity, and earnestness, and zeal which still survive, like sparks of holy fire amid the ashes and rubbish of accumulated corruptions, may blaze forth, to give light and health, and the vigour of life to those purer forms of doc-

* It is a favourable circumstance in connection with this question that the present “Archbishop of Baltimore,” Dr. Eccleston, is a Jansonist, and in open hostility with the see of Rome.

† Proved by Mr. Palmer in his Treatise on the Church, to have been bounded by the Alps.

trine which are now too like the Alpine snows in coldness as well as clarity.*

Let then this wished for event transpire, and the Churches in those different countries of Europe and South America which are still cursed by thralldom to the Roman see, will doubtless make early use of their independence by banishing the corruptions which their connection with it introduced; and like the Churches of England, Ireland, Norway, Denmark, Sweden, &c., at the period of their deliverance, will take their stand on the ground of catholic and primitive verity. This result would reconcile all the discordant elements which now interrupt the peace and unity of the Church Militant, and unite the *whole episcopal family*, which forms more than eleven-twelfths of the Christian World, into *one great society*: like as it was in the first six centuries of the Church's existence, till Romish usurpation disturbed its harmony.

Such an event—and we cannot doubt that it is drawing near—by releasing the scattered members of the Romish Communion in countries where an apostolic Church exists from their allegiance to Rome, and the decisions of the Council of Trent, will naturally lead them, if proper means are employed, to seek communion with it; nor can we suppose that such alliance will be, in any case, refused

To prepare the way for this union in the United States, the members of her Church should cultivate a spirit and temper of kindness and conciliation towards the clergy and the numerous laity of the sister communion; avoiding that uncharitable disposition which deals in nothing but anathemas, wholesale vituperation, or taunting ridicule; which designates the Roman Church as unsound in *every* part of her system; retaining as she does the same ministry, creeds,

* This eloquent passage is contained in the bishop's introduction to the American edition of Palmer's incomparable "Treatise on the Church."

holy days (and with some additions) the same ritual as themselves; or by going out of their way, and putting an unwarrantable interpretation on prophetic Scripture,—nick-naming her the “scarlet whore” of the Apocalypse, the “man of sin” etc., etc. “Oh no!” writes the excellent catholic-minded Bishop of Michigan in reference to these ribald attacks, “rather speak of her in kindness—thank her for the good she may have accomplished in preserving the Word of God—tell her of her faults—of her departure from the old Catholic Church—and endeavour to *persuade* her to give up the commandments of men, and come back to the uncorrupted Church of Christ. I pray ardently for this happy period to arrive, when she will give up her errors, and come with all her untiring energy, her patience under trial, and her self-sacrificing and self-denying priesthood, and *unite* in the great work of bringing the scattered sheep of Christ into ONE FOLD under one shepherd, Jesus Christ our Lord.”*

Let the sentiments of this distinguished prelate, so charitably expressed, be carried out to the letter by every bishop, clergyman and layman of the American Church, and by every newspaper and periodical published under its sanction, and the day is not far distant when the united Anglo and Romish American bodies will be cemented into one *American Catholic Church*; and like its common parent, the Church of England, enlighten the world by the purity of its doctrine, the lustre of its piety, and the universality of its missionary operations.†

* “Bishops Successors of the Apostles,” p. 33.

† Should the above views be pronounced Utopian by the English reader, the author begs to say that he is sustained in them by several distinguished authorities in the American Church. One of these, the Rev. Dr. Samuel Farmer Jarvis, the Church’s Historiographer, thus expresses himself in a pamphlet (the best that has been written on the subject) repelling the malignant charge brought against those who are labouring to bring the Church up to her proper position,

and to exhibit her in her true character, as moulded by the Reformers, by carrying out her own excellent provisions, of a leaning to “popery:”

“There is a large and increasing body of American citizens, who are now in communion with the see of Rome; and upon this body, an increasing number of bishops and clergy exert a most untiring energy to make them in all respects submissive to the decrees of the papacy. They are aided by large sums received from Europe, with which they are erecting churches, colleges, and monasteries. The greater part of their bishops and clergy are foreigners by birth and education, brought up under political influences, very different from the institutions of our own republic. I except not even Ireland; for the Irish as a nation are opposed to the English rule, and are therefore willing to subject themselves to an Ecclesiastical domination in their own communion, from the exercise of which the spirit of an American citizen must and will revolt.

“The present Roman Catholic population in this country, consists in a very large proportion of adopted citizens. Here they are neither *tolerated* nor *persecuted*. They are not *tolerated* because they enjoy equal rights with all other classes of professing Christians. They are not *persecuted* unless it be occasionally by a lawless mob. Their feelings therefore must necessarily become kinder; and their children, being educated among the children of other denominations of Christians, will not feel such horror of them as they might under other circumstances. Then comes the general effect of learning, the unrestrained freedom of opinion, and the occasional intermarriages and other alliances, which must and do take place.

“Now, under all these influences will it be possible for the Roman Catholic clergy to bring up their laity to the ultra notions of the Jesuits and the Court of Rome? I trow not. At the most, they will only get them up, I mean the intelligent part of them, to the standard of Bossuet, and the liberties of the Gallican Church. I doubt even whether, under the influence of our institutions, they will be made to ascend higher in the shades of opinion, than the schools of Port Royal, Pascal, Arnauld Nicole, and the divines of Louvain.

“It is evident that the scandals which in Italy are seen in the glare of day, are here kept carefully out of sight. Their clergy in general lead exemplary lives. The truly catholic doctrines held by the Church of Rome are prominently brought forward, and those which in reality are heretical, are softened and explained away.

“For all this I rejoice. Its effect upon the laity of their communion must be salutary. And I am neither sorry nor alarmed when I hear them telling their laity, that we are advancing towards them. If they think that we are advancing nearer to them than the *Church of England was at the time of the Reformation* it is the effect of their ignorance. If, on the other hand, they do not think so, but merely profess to think so, in order that they may divide and conquer us, they only use the same stratagem which the Jesuits used at the Reformation.

The present stratagem may, for the time, have the same effect as the former. It may frighten a few timid, unstable and ignorant souls to forsake the straight and middle way, and be swallowed up by the Scylla and Charibdis on either shore; but it cannot have the effect upon us which it was designed to have. The mischief will recoil upon themselves. It will dispose the laity of their communion, to regard us as their brethren; and although the time may be yet distant, when the convulsions of Europe will sap the Papal Throne to its overthrow, there may in the meanwhile be a gradual preparation of hearts and minds, which will ultimately lead to a blessed harmony.

“A great American Catholic Church, equally removed from the extremes of popery and puritanism! What a glorious object for the American Christian’s contemplation!! Let us hope the present agitation will only render truth clearer and hearts kinder. Let us hope that, being united in one holy communion, having one Lord, one faith, one baptism, we as the American people may go forth under the banners of our divine Lord ‘to the breaking down of the kingdom of sin, Satan, and death; till at length the whole of God’s dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour.’”—*No Union with Rome*, p. 43.

CHAPTER XXXIV.

SUPPLEMENTARY TO THE LAST.

Thou canst not, Cardinal, devise a name
So slight, unworthy, and ridiculous,
To charge me to an answer, as *the pope* !
Tell him this tale * * * * *
* * * * * that no Italian bishop
Shall tythe or toll in *our* dominions.
But, as we, under Heaven, our SUPREME HEAD
So, under HIM, that *great* "supremacy"
Whom we do serve, we will alone uphold ;
Without the assistance of a *mortal* hand.
So tell the pope ; all reverence set apart
To him, and his usurp'd authority.

SHAKESPEARE.

THOSE readers, by whom the circumstance of Bishop Kenrick's letter to the American Hierarchy, mentioned in the last chapter, may be regarded (and truly so) as a significant "*sign of the times*" will not be uninterested to learn something of the *terms* in which it was responded to by the important body to whom the Bishop of Arath (*permissu superiorum*) addressed himself. The prelates who formally replied to the popish legate were New Jersey, Maryland, Vermont, Illinois, and the presiding bishop. It must be confessed that these answers were not, except in the latter instance, couched in such courteous terms as the Romish bishop employs. Each, however, contained unanswerable replies to the exceedingly shallow arguments contained in the "Call to Union." The following are extracts from the Bishop of New Jersey's letter:—

"The 'Letter on Christian Union,' addressed to 'The Right Reverend Bishops of the Protestant Episcopal Church in the United States, by the Right Rev. Francis Patrick

Kenrick, Bishop of Arath,' calling himself 'coadjutor of the Bishop of Philadelphia' was received, by mail. It needed but a glance to see that this was but another form of the 'old trick;' so clumsily played, that it must frustrate its own purpose, and 'return to plague the inventor.'

"Let it be thought by none that he is rash, in charging schism against the author of the 'Letter on Christian Union.' It lies upon the very title page! 'Letter on Christian Union, addressed to the Bishops of the Protestant Episcopal Church, by the Right Rev. Francis Patrick Kenrick, Bishop of Arath.' All well enough, so far. But what follows, 'and coadjutor of the Bishop of Philadelphia,' is unmitigated schism.—There needs no question here as to the aged bishop now a resident in Rome, whose coadjutor Bishop Kenrick claims to be? The question is, what business has the Bishop of Arath in the city of Philadelphia? Is it not against all catholic rule that two bishops should exercise their functions in one city, unless one be assistant to the other? Was there not a bishop having jurisdiction in Philadelphia, in 1808, when 'the Diocese of Philadelphia,' so called, 'was created?' Was not the second bishop, called by whatever name IN PARTIBUS INFIDELIUM, an intruder there? Does not the Bishop of Arath, claiming jurisdiction, or exercising functions in the diocese of Pennsylvania, convict himself before the world, and in the sight of God, of schism, and worse?"

* * * * *

"Enough is cited now to prove, that neither the Right Rev. Henry Conwell, D.D., nor the Right Rev. Francis Patrick Kenrick, D.D. has any business whatever in the diocese of Pennsylvania, unless they are summoned; and that the sooner the latter of them betakes himself to his proper bishopric of Arath—which he has probably not yet visited—the better.

“We pass on to the ‘Letter on Christian Union;’ a strange topic for a schismatic in the diocess of a catholic bishop, and irresistably suggesting the quotation :

“Quis tuterit Gracchos de seditione querentes?”

Which may be freely rendered :

How strange, a schismatic should rail at schism !”

* * * * *

“It is as poor a proof of self-respect, as of the estimation in which we are held by him, that Bishop Kenrick speaks of ‘*other serious difficulties* in the way of union,’ which it were ‘premature to treat on this occasion,’ besides the doctrinal concessions and ecclesiastical admissions, which he calls on us to make. When he has brought us to renounce the faith of Cranmer, Cyprian, Ignatius, Paul, ‘the faith once delivered to the saints,’ and embraces the gross corruptions which were mingled in the festering and fermenting caldron mixed and stirred at Trent, and to recognize the Bishop of Rome as ‘the true vicar of Christ, and head of the whole Church, and the father and teacher of all Christians,’ the ‘personal interests and claims, which are at stake,’ will not detain us long. God forbid that we should glory ! But, before that time comes, God grant that these our bodies, may be ‘given to be burned !’ In the mean time, permit me simply to inquire, by what right you, or any of, or even all, your colleagues, make these overtures to us ? Who authorised you to answer for ‘the Father of the Faithful ?’ Who made the servant free to give the invitations of his master’s house ? Nay, by what right do you, the inferior and vassal of the pope, approach us, bishops of the Catholic Church of Christ ; and so—saving the reverence due to occupancy of the see in which the apostles laboured, preached and died—the equals of the Bishop of Rome ; and, therefore, your superiors ? We are no vicars of the Apostolic See as you are ; but vicars of the Lord of

Heaven and earth. We claim no personal regard, but humbly wash your feet, as well becomes us. But if you touch our office, if you trench upon our trust, which we received from Christ, and hold for Him and Him alone, we plainly say to you, that, if the Bishop of Rome, our fellow bishop, be your superior, you may choose what name or place you will, but bishops in the catholic sense, as we are, we allow you not to be.

“To any proper communication which the Bishop of Rome shall ever make to the bishops of the Church in the United States of America, his office and their own will be a certain guarantee of due reception, and respectful answer. To such an invitation as the “Bishop of Arath” undertakes to make for him, we reply not at all! We respect our order—we revere the catholic doctrine—we reverence the Word of God too much! We place ourselves at once upon the ground of *EPHESUS*, and utterly repudiate an interference so insulting! We are freemen—born free.—We cherish, as a sacred trust, for those that shall come after us, that liberty, wherewith our Lord Jesus Christ, the deliverer of all men, has endowed us by his own blood. We are bishops of the Church of God; and recognising no higher office in the Church save His who is the “shepherd, and bishop of souls” we “give place” to the Bishop of Rome, “by subjection, no, not for an hour.”

* * * * *

“Not knowing what my brethren the bishops of the “Protestant Episcopal Church” in the United States, to whom it is also addressed, may say to your extraordinary proposition to become *ROMANISTS*, I have the honour of returning you the following answer for myself:

“That branch of the Holy Catholic Church, (not *Roman*) in America, whose bishops you have thought proper to address, and invite to leave their parent and primitive

stock, the Vine Christ Jesus, whose only ‘Husbandman is God the Father,’ to be engrafted in the Roman Church, is cherished by the blood of her martyrs. You cannot be ignorant that we are all deeply conscious of the FACT of these martyrs having died rather than own the corrupted creed of the Romish Church, or submit to the usurpation of her self-created pontiff. That it should ever have entered your mind to invite us to return to that Church and submit to their hierarchy, seems stranger; and that we should do it with our eyes shut, and our tongues tied, in obedience to your invitation, is no compliment to our understanding, and no evidence of your humility.”

The following morceau from the Bishop of Illinois is sufficiently characteristic :

“You are pleased to say that ‘you cannot come beyond the precincts of the [Romish] Church to reach us in our present position, and therefore *from afar* you raise your voice’ to make us hear your entreaties to come to the pope.

“Now, right rev. sir, we would spare you the trouble of *raising your voice* any higher, by answering forthwith that *we do hear* ; and beg leave to assure you that you being *afar off* from us might be matter of regret were we acquainted with your personal and private virtues ; but as this is not our happy lot—as we know you only by your present *raised voice afar off* : inviting us (I cannot say tempting us) to commit a great sin by acknowledging a spiritual monarch, in calling the pope our master, when Jesus Christ is our only universal bishop, as He and He only was such to the apostles and first bishops of the Church in the primitive days, we confess we do not regret your distance from us. If you must ‘*raise your voice*’ and cry aloud to us on a subject so repugnant to our conscience and so abhorrent to our feelings, we can only ex-

press our sincere wishes that the distance between us were much greater than it is."

It is, at least, just to Bishop Kenrick to add that, however his right reverend opponents might suspect him of dishonesty in his mode of approaching them, he did it in all good faith. He is a gentleman of great Christian virtues; and would surely not intentionally deceive. His letter only shows to what an extent all parties in the Christian world—even the Romish adherents—have been misled and hood-winked in reference to what is called "the Oxford movement;" and how universally the falsehood of the semi-dissenting organs within our own communion, (backed as they are in their unfounded assertions by the political press) has succeeded in confounding the sound and healthy reformation going on in the Church, in *a return to true protestant principles*, with the extravagant acts, or the apostacy to Rome of some six or eight half-read or light-headed divines. The following is Dr. Kenrick's notice of the severe attacks of the protestant bishops:—

"All this ire was excited by a letter—calm, courteous, affectionate—inviting to union and peace. Nothing on the face of it was alleged to be disrespectful; but it was intolerable boldness in a catholic prelate to invite protestant episcopal bishops to abandon their peculiar doctrines and claims, even though one of their own body had seriously advised us, in violation of our solemn oaths and steadfast convictions, to renounce our obedience to the successor of St. Peter. My sincerity was denied, and the letter was considered as ironical. I took them to be hypocrites. I called on them to become traitors. Did Bishop Hopkins think *us* capable of perjury, when he urged us to vindicate our independence of pontifical authority? I can solemnly aver that I wrote that letter in all sincerity, and without any design of calling in question the sincerity of those

whom I addressed. The advances made at Oxford, with some corresponding symptoms here, raised some faint hope within my bosom ; and I fancied that there might be some one among the protestant episcopal bishops, who, seeing the progress to the ancient faith in the parent country, might have some yearnings after union. Bishop Smith had deplored the evils of schism, and extolled the blessings of unity, and invited the examination and full development of his principles, which he professed himself desirous of carrying out to their legitimate consequences. I had shewed their just application ; and my letter was favourably noticed in a paper published under his eye, and no answer was ever attempted. Might not he, or some other one, be secretly mourning over the ruins of Sion, and praying that the walls of Jerusalem may be built up ? I hoped against hope, and concluded that my appeal would be, at least, an evidence of the desire of one catholic bishop—which I was persuaded was common to all—to procure a re-union at any sacrifice but that of principle ; and would throw on the protestant bishops the responsibility of defeating the good work, to which things appeared to dispose the minds of men.”

The quiet irony which twice discovers itself in this paragraph, applied to the *sobriquet* of the American Church, is the only thing in the Romanist doctor's letter worthy of notice ; beyond the sincerity claimed for his original intentions, which no one can doubt. It must be admitted that the tautological blunder contained under this clumsy title is not less absurd than the negative prefix of “protestant,” used (in this case) in *contradistinction* to the term *catholic*. Both were unwisely adopted, against Bishop Seabury's judgment, by the Convention of 1789 in compliance with the demands of certain radical delegates from Virginia and the South ; and were deemed in the then state of religious feeling in the United States, as due, in courtesy, to the

other "ecclesiastical" bodies of the country. Such squeamishness was, however, wholly uncalled for, as, besides the assumption of the title "Holy Catholic Church in the United States" by the Romish intruders, the various dissenting bodies adopted respectively such as the following—"Christians," (a Socinian baptist sect) "Primitive Christians," (a methodist sect) "Disciples," etc., the congregationalists retaining their title of "the Standing Order." The tenderness shown for the scruples and feelings of sectarians who themselves adopted titles no less "arrogant" than that of "The American Church," or "The Church of the United States," was surely morbid; and the result at this day, in the ignorant misconception of terms, and the handle afforded to the papal agents in America against the "catholic" claims of her apostolic Church, prove too truly that there is something "in a name." The evil, however, is easy of cure.

As Bishop Griswold's response to his schismatical brother prelate's invitation to "union" was introduced in a work on the Reformation, published in numbers, and only completed just before his sudden death, it will form a suitable appendix to this. A few days after these catholic sentences which follow were written, but before they passed through the press, the hand which penned them was cold in death.

"The Reformation has evidently produced some reformation in the Church of Rome. Compare the *morals* of the court of Rome with what they were during the three centuries previous, and you will be surprised at the contrast! The *power* of the court has been very much diminished. The thunders of the Vatican, at which the world then trembled, are now heard with pity, mingled with contempt. That infernal and horrid machine of popery, THE INQUISITION, we trust in God will not much more be

tolerated! That lucrative traffic, THE SALE OF INDULGENCES, has, *in consequence of the Reformation*, become comparatively an unprofitable business. The ungodly spirit, and bloody hand of PERSECUTION have been very much restrained; and toleration, on true Christian principles is, happily, very much increased. In *this* good work, the Reformation has uniformly taken the lead, and is now far ahead. The true spirit of missions, and efforts to convert the heathen, not by *carnal* weapons, or by hiding or perverting the truth—but by that “sword of the Spirit, which is the Word of God,” teaching man generally the doctrines of Jesus Christ, and him crucified, is also among *the noble fruits of the Reformation*. The preaching of the Roman clergy has been changed for the better, especially in protestant countries. They now preach less of saints and relics, of masses and purgatory, of popes and “mother Church,” and more of Christ. * * *

“Should any one ask—seeing the Church of Rome has, in some degree, reformed—why we should not, as the Bishop of Arath urges, “return to it?” I answer:—

“First. It is a reformation *forced* upon it. The Romanists will tell you themselves that they ‘never change!’ and,

“Secondly. Why should we go to them? Rather they reject their errors, and unite with us. Have we not the words of eternal life?

“Thirdly. We *never have* departed from the One Catholic, and Apostolic Church. We have merely rejected what is unscriptural, superstitious, etc., etc.

“Fourthly. We would gladly, and are ready, to unite with them and *all* Christians in whatever “is good unto the use of edifying,” and according to the word of God; but—

Fifthly. To *unite* with any Christians in what is erro-

neous or unscriptural, is going—not *to* the true Catholic Church, but from it.”*

May we not hope—nay without enthusiasm believe,—that the day may not be very distant when these words of the meek successor of “the beloved disciple” will prove *prophetic*; in the return of the apostatized adherents of an intruding see—drawn by the cords of love, and the accents of affectionate *conciliation*—to the bosom of the Catholic Church of America; and when their INCONTROVERTIBLE TRUTH will find a home in every breast now enthralled by the claims—unfounded and vain—of a distant power, whose rule and corrupted doctrine are incompatible both with their own religious position, and the due liberty of American citizenship?

* The Reformation p. 126.

CHAPTER XXXV.

DR. HENSHAW.—DR. DORR.—FEMALE HIGH SCHOOL.—
RETURN TO NEW YORK.

BEFORE leaving Baltimore I had an opportunity of hearing Dr. Henshaw the rector of St. Peter's, now Bishop of Rhode Island. The congregation, though on a week day, was as large as the building would accommodate. Dr. H. showed great skill in treating his subject, which was on the *practical* effect of soundness in doctrine: a most important subject, less regarded both in America and England than it ought to be. The sermon was extempore throughout, and in the best style of pulpit address. With a portly figure and prepossessing countenance, Dr. Henshaw combines a fine voice and fluent utterance. His idiom is not loose, nor marked by the vulgarisms, and entire want of dignity which American extempore preachers in the non-episcopal denominations frequently exhibit. I met with a remarkable instance of this style while on a subsequent visit to Baltimore, in a preacher named Knapp, who was conducting a "protracted meeting" at the "First Baptist" meeting house, in Lombard Street. He was a man of uncommon powers, and skilled in all the tricks of popular oratory, which he practised with the most complete success. He preached every day, and three times on Sundays for a number of weeks, drawing the whole city to the meeting house. A church adjoining was even closed, from the temporary desertion of the worshippers to listen to the exhibitions of the

revivalist preacher, and the number of communicants added to the society, on whose behalf the visit was made, was more than quadrupled. His sermons, though frequently admirable, and well adapted to a mixed auditory, were sometimes marred by the grossest vulgarisms which even bordered on profanity. Puns, low proverbs, familiar anecdotes, and dialogues would succeed each other, accompanied with gestures, in which the action was suited to the word; exciting alternate risibility and sensation, and lowering the pulpit to the level of the stage, making "the judicious grieve."

I left Baltimore for Philadelphia on Saturday the 28th. It was a week most agreeably spent; and I carried away with me the pleasantest impressions of the place and its society. I have since had numerous opportunities of improving my knowledge of both, which is only necessary to confirm the best impressions.

Philadelphia, St. Simon and St. Jude.—In the morning I was attracted by the bells of Christ Church, to that venerable edifice. It stands in the old part of the city, and is nearly a century and a half old, resembling the large city churches of England in its general air and internal appointments. Christ Church parish has existed from A.D. 1691, and was the cathedral church during Bishop White's administration of the diocess. The gilt mitre still ornaments its graceful spire.

Dr. Benjamin Dorr, the present rector, is a member of the Standing Committee of Pennsylvania, an attractive preacher, and an author of considerable repute. "The Churchman's Manual," one of the best treatises on the doctrine and government of the Church which has made its appearance in the United States, is from his pen. It contains an admirable defence of diocesan episcopacy, and liturgical worship, and is well adapted to put into the

hands of inquirers into the scriptural and primitive authority for our distinctive principles. The sermon this morning was a missionary one, and was responded to by a liberal offering from a large congregation.

I spent the afternoon and evening at the house of the Rev. Charles Alden, in Spruce-street, principal of the Philadelphia High School for young ladies. The establishment is a favourable specimen of similar institutions in the United States, its general plan being similar to a college; the pupils are carried through every branch of useful and ornamental study, including mathematics, natural philosophy, and the classics, and receive a certificate on the completion of their term of residence. The teachers, and several of the pupils in this school are highly accomplished, and everything in the establishment appeared to be admirably conducted.*

On Tuesday I left Philadelphia by the steamboat, and had the opportunity, which my night-journey thither had prevented, of seeing some of the objects on the first part of my way. The banks of the river Delaware above the city, are embellished with numerous farm houses and country seats, their gardens and lawns sloping to the water's edge. Twenty miles from the city, on the right, Burlington, the see town of the diocese of New Jersey, appears in sight. It is regularly laid out, and the "Bank" extending along two-thirds of the city exhibits a great variety of handsome dwellings, neat villas, cottages, etc. The most conspicuous amongst these is the episcopal residence, which vies with several English country seats of the medium class. The New Jersey bishop's expansive doors, communicating with the entrance hall are always open in fine weather, to the verdant bank, with its gravelled carriage way, and the

* Mr. Alden has since accepted a chaplaincy in the navy, and the institution is under a different presidency.

wide bosom of the lovely Delaware, whose ripples wash the beach within twenty miles of the house. The building is a combination of different early styles, with a cross on the highest turret. The grounds attached to it are well laid out in English fashion, and everything in, and about the establishment, gives proof of the well-known taste of its proprietor. Just beyond the bishop's house, the front of St. Mary's Hall appears from between the trees. This is one of those designs for the religious and intellectual improvement of the rising generation, which the enterprising bishop has brought to maturity in his diocess. The object is to conduct female education on a Christian foundation, and the principles of the Church. Bishop Brownell of Connecticut some time ago declared, "that he considered *female seminaries* under the auspices of the Church hardly less important than chartered colleges;" and such is becoming the established sentiment in the United States. The present enterprise of Bishop Doane has already been singularly successful. With the best teachers in every department of science, literature, and the fine arts, that could be procured in the country, and a clerical principal and chaplain, and under episcopal supervision, St. Mary's is truly a CHRISTIAN HOUSEHOLD for the future mothers of New Jersey, for which the community are, and will be, under unspeakable obligations to the excellent prelate, its founder.

A little further, on the Pennsylvania side of the river, is the town of Bristol. It was incorporated by Sir William Keith in 1722, under this name, having been previously called Buckingham. After leaving several passengers at Burlington, the boat crossed over to Bristol to land several more, and receive others; it then pursued its way to Bordentown, thirty miles from Philadelphia, where we took the railway cars. It was at this place that Joseph Buonaparte

took up his residence in America. His fine establishment is now running rapidly to seed, and bears everywhere marks of neglect and dilapidation. Forty-five miles, the distance across the sterile plains of New Jersey, had now to be traversed ; which, with the exception of the two thriving villages of Hightstown, and Spottswood, where the train stopped, presented no object worth noticing. At South Amboy we took the steamboat for New York : the trip having occupied me eighteen days.

CHAPTER XXXVI.

BOARDING-HOUSE LIFE.—GENERAL CONVENTION OF 1838.
—COLUMBIA COLLEGE.

THE time passed in New-York, before sailing, and after my return from England (where I spent the Christmas of 1837*) gave me an opportunity of improving my knowledge of that city, and its agreeable society. None enjoy themselves more, and enter into the social amusements of the winter season with greater zest, than the New-Yorkers. The boarding-house in which I was quartered, in Murray street, was a favourable example of a mode of living peculiar to the United States. The house was of the largest size, being, in fact, two (double fronted, four story) houses, communicating on each landing, and accommodating about fifty boarders; principally single young men, professional characters, and store keepers, some being married people. The charge for board and lodging depends upon the *floor*, and the number of chambers occupied, graduating from six dollars a week to twenty-five. Meals were taken in a capacious dining room on the first floor,† which, like the other public rooms, was furnished in a style of elegance and luxury. The table afforded every variety; wines of all kinds were furnished if wanted; the servants were numerous and civil, and the whole establishment was like that of a large well-regulated family. The lady at the head of

* See Appendix No. II.

† Called the "second-floor" in America.

this household was a strict churchwoman, and a communicant of Grace church, under the pastoral care of Dr. Lyall, a clergyman of long standing in New York. The regular attendance of our hostess, with her family, on public worship operated favourably on her boarders, many of whom frequented the same church. This boarding-house was much patronized by clergymen visiting the city, which made it additionally agreeable.

Ecclesiastically, New York is by far the most important place in the United States. The parishes are thirty-one in number, one of which (Trinity) is the richest religious corporation in the country, holding several tracts of city land, the ground-rents of which yield a large annual sum. There are two chapels of ease belonging to the parish, besides the church, now erecting at a cost of half a million dollars.

On the fifth of September the General Convention of the American Church assembled in Philadelphia, which I was (sorely against my inclination) prevented from attending. The most important act was the appointment of the Rev. Leonidas Polk to the office of "Missionary Bishop" to the southwestern territory of the country, south of $36\frac{1}{2}^{\circ}$ with the title of "Bishop of Arkansas;" the jurisdiction of the first missionary bishop* to be confined *north* of that line. Indiana, though not a territory, was at the same time placed under the jurisdiction of the latter. It was also provided "that in case of the death or resignation of a missionary bishop the Presiding Bishop of the Church shall be, and is hereby authorised to request one of the neighbouring bishops to take charge of the vacant missionary episcopate until the meeting of the next General Convention."

Dr. Kemper's appointment, in 1835, had been followed by the best results! From one missionary who was toiling single and unaided in his wide field of labour at the time

* Kemper.

of the bishop's removal thither, an increase had been effected of twelve settled clergymen, and more than thirty congregations. The Indians had been visited, and many converts made amongst them to the catholic faith.

It was also determined to add to the foreign missionaries by sending two to Constantinople, another to the one already in China, another to Cape Palmas, and another to Texas. Three new canons were passed, and seven old ones amended. Of the former, the first made candidates for orders ineligible to seats in the General Convention; the second related to the organizing of new diocesses out of existing diocesses, and the third to repealed canons.*

The Bishop of Ohio, on behalf of a committee appointed on the subject of emigrating to and from foreign Churches, reported "that it is absolutely essential to the proper discipline of this Church, that no clergyman from a foreign (episcopal) Church, should be received into union with any diocess in these United States, except he bring a regular and formal *dismissory letter* from the foreign bishop whose diocess he was last connected with; and further, that when so received, he should be regarded on all sides as having entirely passed from the ecclesiastical jurisdiction of the bishop from whom the letter dismissory is brought, to that of the bishop by whom it is accepted; and further, that in the opinion of this House no such clergyman, or any other, desirous of passing from the Church in these United States to that of any foreign state, ought to be received by any foreign bishop into connection with his diocess, except upon the receipt of a regular and formal dismissory letter from the bishop within whose jurisdiction he was last connected here; and that when thus accepted, and only then, he be considered as discharged from all obligations of a canonical obedience to the discipline of this Church."

* See Appendix.

Whereupon the Presiding Bishop was appointed to enter into correspondence with the different foreign primates, for the purpose of arranging as soon as possible a general concurrence in the above regulations, and to report to the House of Bishops at the next General Convention.

Incipient measures were also taken for the formation of a Bible Society in connection with the Church, which design was perfected at the General Convention of 1844.

The convention also ratified the act of dividing New York state into two diocesses.

The Rev. Samuel F. Jarvis, D.D., L.L.D. was appointed "Historiographer of the Church," with a view "to his preparing from the most original sources now extant, a faithful Ecclesiastical History, reaching from the apostles' times to the formation of the Protestant Episcopal Church in the United States;" and Dr. Francis Hawkes, the "Conservator" of all the books, pamphlets, manuscripts, &c., of the Church, was requested "to prepare at his earliest convenience a condensed view of the documents he has collected, so as to form a connected history of the latter."

The bishops on first coming together at this Convention adopted the following resolutions :

Resolved, That in organising the House of Bishops for the business of another Convention, we cannot refrain from the expression of the lively sensibility which we feel at the loss of our venerable brother, who has so long presided over our deliberations.

Resolved, That we shall ever cherish an affectionate remembrance of the person and services of our deceased brother, the Rt. Rev. WILLIAM WHITE, D.D. ; grateful to ALMIGHTY GOD for his long continued usefulness to the Church, and mindful of the bright example he has left us, in the purity of his life, the integrity of his purposes, the

wisdom and moderation of his counsel, and the benignity of his entire character."

The General Theological Seminary at New York is a fine Church institution, which I occasionally visited, and where I formed an intimacy with several of the students, whom I found indefatigable scholars. It was first established through the instrumentality of the late Bishop Hobart, about twenty years ago, as a divinity school. All the bishops of the Church are trustees; the professorships, five. There are also twelve handsomely endowed scholarships. The requirements for admission are, evidences of being a candidate for orders, and a college diploma,—or the test of an examination in Latin, Greek and Hebrew, with natural and moral philosophy, and rhetoric. To the latter, Sallust, Virgil, Cicero, the Gospels, and Zenophon's *Cyropædia*, and the three first books of Homer are sufficient. There are three classes (senior, middle, and junior); and at the completion of the whole course the student receives a testimonial of the same signed by the professors, and countersigned by any number of the trustees. The whole expense of the three years, including board, washing, fuel, lights, etc., can be comprised within a hundred pounds.

The seminary buildings are of stone, in the plain Gothic style, and contain the usual departments of private recitation rooms, library, chapel, refectory, and professors' apartments; it is built for 104 students. A prospect of great beauty is commanded from the windows of the swelling bosom of the Hudson River, and the opposite shores of New Jersey.

On Thursday, October the 2nd, I witnessed the "Commencement" of Columbia College, another Church institution, which Mr. Bristed, in his elaborate work entitled "America and her resources," says "ought to surpass any other college in the Union." Yale and Harvard, however,

have double the number of students. To give the reader some idea of college pageants in the United States, I will present the order observed on this occasion. The procession moved from College Green at 9 a. m. and proceeded to Trinity church as follows:—

Janitor of the College
 Students of Arts
 Candidates for Bachelor's Degrees
 Bachelors of Arts
 Candidates for Master's Degrees
 Masters of Arts
 Members of various Societies
 Students of the General Theological Seminary
 Principal of the Public Schools
 Teachers of the Grammar Schools of the College
 Graduates of the Colleges
 Faculty of Arts of the College
 PRESIDENT OF THE COLLEGE
 Trustees
 GOVERNOR OF THE STATE
 Lieutenant Governor
 Members of the Legislature
 THE MAYOR
 Foreign Ministers
 Judges of the different Courts
 City Members of Congress
 Strangers of Distinction
 Foreign Consuls
 City Corporation
 BISHOP OF THE DIOCESS
 The Reverend, the Clergy
 Professors of the Theological Seminary
 Officers of the State
 City and County Officers.

The exercises in the Church opened with a prayer by the president, Dr. Duer; the candidates for the degree *Artium Baccalaureus* next pronounced speeches and received medals. Other students then received the degree *Artium Magister*. Some honorary degrees were conferred; the Valedictory spoken by a graduate; and the proceedings closed with the benediction.

The candidates for degrees on this, as on all similar occasions in the United States, wore under graduates' gowns, which is the only time they are used, and the principal officers their appropriate college costume, which is the same in each university where any habit is used.

CHAPTER XXXVII.

PHILADELPHIA.—DR. TYNG.—JOURNEY TO THE INTERIOR.—LEWISTOWN.—HARRISBURGH.—SETTLEMENT IN MY SECOND PARISH.

Proud Susquehanna! Thou art still untamed:
Art fails thy noble features to subdue
Since first the red man thy wild waters named,
Or on thy bosom plied his light canoe.
Small change is thine—tho' man has snatched thy vales
To build his cities, and his fields to spread,
Yet all in vain, presumptuous art assails
Thy mountain borders, and thy rocky bed.
Small change is thine—yet, River, thou hast seen
Races and nations perish on thy shores.
But what to thee is man? all he has been,
Or all he loves, possesses, or deplores?
Ephemeral man! Thou seest him pass away,
While thy enduring youth time cannot sear.
He labours, loves, and weeps his little day
And lo! he is not—and yet thou still art here
Here, in the unmarr'd wilderness of thy prime:
No imprint of thy Maker's hand defaced
In all thy lineaments unchanged by time,
The finger of Omnipotence is traced.
Adieu bright River—memory shall the while,
Oft bring thy deep blue waters to my dreams;
Each frowning border, and each flowering isle,
And eddies dancing in the noonday beams.

I REMAINED some time in New York, in hopes of obtaining a parochial charge in the south of that state, where some friends of a younger sister who had accompanied me on my return to America, resided. By the bishop's invitation I waited over the meeting of the diocesan Convention, now at hand, in the prospect of a vacancy occurring. In this I was disappointed, and therefore removed to Pennsylvania, recommended by the bishop to the Rev. Dr. Delancey, rector of St. Peter's in Philadelphia.

My stay in Philadelphia introduced me to several of the clergy, among whom, besides the rector of St. Peter's, Messrs. Dorr and Clemson gave me encouragement to settle in the diocess. Dr. Delancey interested himself to procure me a parish just vacant in Wyoming Valley, but an incumbent had been appointed on the very day of his application; I therefore determined on making a tour into the interior of the state, to which my clerical friends furnished me with letters.

The evening before my departure I received high gratification from listening to a distinguished preacher and polemic in the person of Dr. Tyng, rector of the Epiphany. This gentleman enjoys a large share of public esteem on account of his independence of thought and action; refusing to be fettered by any *party* shackles in pursuing a course, which frequently places him in a situation equally removed from the two parties which are represented, (though in very unequal proportions,) in the American Church. Like a distinguished legal nobleman, in his parliamentary course, all questions are judged of by their inherent merit, without reference to the school or faction whence they emanate, and are supported or opposed accordingly.

The church of the Epiphany is externally one of the handsomest in the city, with a large portico in front, supported by a double row of pillars. Dr. Tyng (who is now preferred to St. George's, New York) was rector of the parish twelve years.

I set out on my journey on Thursday the 18th of October, taking the railroad cars for Columbia, a town on the Susquehanna. The road lies through one of the most fertile regions in the United States; the farms, by universal acknowledgment, superior to any in the country except Western New York. Everything in this section shows an

equal degree of cultivation to the agricultural districts of England.

The principal place through which we passed, and which I afterwards visited more than once, was Lancaster, formerly the capital city of Pennsylvania, and now the third in importance. Like Philadelphia, the streets which are well built, cross each other at right angles. There are a college, and several public schools here, with the usual complement of public offices, for the more particular description of which, see the Gazetteer. St. James church, the only episcopal place of worship, is a noble structure, attended exclusively by the wealthy citizens.

At Columbia we took the canal boat, which left a short time after our arrival for the western route to Pittsburgh and the Ohio river. The views on the Susquehanna river are picturesque in the extreme, and are considered by some equal in grandeur and variety to those of the Hudson. My own experience, however, belies this overpartial estimate; though it must be confessed, the finest English river scenery sinks into insignificance when compared with the numerous views of land and lake, in almost every state I have visited in America.

After passing Marietta, Bainbridge, and York Haven, three inconsiderable towns, the darkness which came on apace shut out the view, and on coming on deck in the morning we were near Harrisburgh, the capital of the state.

A few miles beyond Harrisburgh the scenery assumes a wild and magnificent appearance, which continued till we reached the confluence of the river with its tributary, the Juniata, seventeen miles beyond Harrisburgh. Here a scene of surpassing grandeur and beauty presents itself; the canal, which is borne up by an immense stone wall extending from the Blue Mountain Gap to Duncan's Island,

enters the Juniata valley ; mountain peaks rise one above another on either side, and one continuous scene of loveliness enchants the eye of the traveller till he reaches Lewistown ;—how far beyond I am unable to say from personal survey, as there I landed, after travelling seventy-two miles by railroad, and one hundred by canal.

Lewistown is the shire town of Mifflin county, contains several thousand inhabitants, and is finely situated on the north bank of the river. I spent a day in climbing over the mountains which close it in on the north, and felt a wish that it might prove the place of my ministerial labours ; but such was not to be the case. A former incumbent of the parish, to whom application had been made to supply the vacancy in the rectorship, replied by accepting the offer, and his letter reached whilst I was in the town. I preached twice in the neat brick church of St. Mark on Sunday, and on Tuesday morning left for Harrisburgh. Here I met with a cordial reception from Mr. Peacock, and the Rev. Charles V. Kelly the excellent rector of St. Stephen's, to which he was just removed from St. Bartholomew's in New York. He had relinquished a populous parish and a large salary from his country predilections and aversion to a city life.

Though I had preached in Mr. Kelly's pulpit while staying in New York, this was the first time of our meeting ; and the interview gave rise to a mutual wish that I should fix myself in the neighbourhood, which the agreeable associations of Harrisburgh made additionally tempting. The only vacancy now remaining in the diocess was York, the county town to the adjoining county of the same name, and twenty miles from Harrisburgh. The congregation there had been represented to me as much reduced from deaths and the removal of several of the principal families, and in other respects as so unpromising a field that I had declined

the offer of a letter to the vestry made me in Philadelphia. Whilst in Harrisburgh I changed my mind, and taking a letter from Mr. Peacock to one of the churchwardens, I made a visit to York and preached there the following Sunday. On the next day the rectorship of the parish was, by an unanimous vote of the vestry, tendered to me, and the bishop, concurring in the election, instituted me on his next visitation to that part of the diocess after my promotion to priest's orders—which latter event took place in St. Peter's church, Philadelphia, on Sunday the 3rd of February, 1839.

The latter occasion, in opening an acquaintance with one of my fellow candidates for the priesthood, proved the first step towards the formation of another connection besides that of a sacerdotal union to the *Church*.

CHAPTER XXXVIII.

[OLD] YORK.

YORK in Pennsylvania is one of the first settled towns in that state, coeval with Philadelphia, Bristol, Chester, Reading, and Lancaster, and laid out by William Penn, the founder of Pennsylvania; who if he exhibited but little taste in the *plans* of the cities and towns which he founded, was particularly happy in fixing their sites. Of this York is a proof; its situation in the midst of a fertile, wide extended vale, and on the banks of a navigable river, near the centre of the county, render it an eligible position for a shire town, and a market.

In the old court house, Congress assembled during the revolutionary war, when driven from Philadelphia, and here a "tory parson" who persisted in praying for his majesty George the Third was ducked in the river for his loyalty, and discharged from his cure by a more summary and effectual mode of ejection, than an episcopal mandate could effect in these days of appeal.

St. John's church, the parish temple of my congregation, was built before the Revolution, and had formerly been one of only four churches in the state. It was a substantial edifice; the walls of the same solidity as the generality of country churches in England, and standing in a pleasant retired part of the town. Here I ministered for two years, observing every canonical day in the ecclesiastical calendar, though frequently on the lesser festivals with scarce

half a dozen fellow-worshippers. My devoted companion proved an admirable fellow-helper in my pastoral duties, and a sharer in my schemes of relaxation, which, however, never extended beyond a day's fishing, or a visit to a country parishioner. Our course was, therefore, a smooth and even one, made doubly so by the attentions and liberality of my congregation. As there are many circumstances connected with the history of the parish at York highly creditable to several of my predecessors in the office of pastor, and to the *Venerable Society for the Propagation of the Gospel in Foreign Parts* to which it owes its foundation, I cannot forbear in this place giving a brief sketch of it.

The church building was erected in 1766-7 at the same time with the churches at Lancaster and Reading, and when the Rev. John Andrews was missionary from the "Venerable Society" in this and Cumberland counties. The pews were let out by the year, which is still a rule of the parish, and out of these pew holders the vestry, ten in number, were and still are annually chosen. Mr. Andrews left York to take possession of the parish of St. James at Bristol in Bucks county, and was subsequently made Provost of the University of Pennsylvania. To him succeeded, in 1773, the Rev. Daniel Batwell, likewise an Englishman, who being a loyalist and exposed to the violence of the revolutionary agents, withdrew from this country at the period of the Revolution, and was presented by George the Third to a parish, where he died.

In 1774, the year of Mr. Batwell's "induction," the bell was presented to the church by Queen Caroline, consort of George the Second, with whose character as delineated by the graphic pen of Scott in the "Heart of Mid Lothian," it is presumed the reader is familiar.

After the Revolution, the Rev. Mr. Campbell was called to the rectorship of the church in 1784, and continued over

it for twenty years. To the exertions of this gentleman the congregation are indebted for the parsonage house, and the county at large for the academy adjoining it; the money for erecting which was collected by him, principally in the cities of Philadelphia, Baltimore, and Lancaster. He served the congregation faithfully during the period of his incumbency, though it somewhat declined before he left, through the proselyting efforts of sectarian preachers; a large portion of his flock were drawn off, and formed into a presbyterian congregation at the other end of the town. He shortly afterwards removed to the parish of St. John, Carlisle, and here he laboured very acceptably till his death.

After Mr. Campbell's departure, the parish remained without a rector till April 1810, when the Rev. John Armstrong was chosen; he left in May, 1819. During his ministry the church was presented with a handsome brass chandelier by the members of St. Paul's congregation in Baltimore. The Rev. Grandison Aisquith was next instituted, and served two years. To him succeeded in March 1821 the Rev. George B. Schaeffer, who was followed in the year 1823 by the Rev. (now Dr.) Charles Williams, who remained till the spring of 1825; this gentleman was related to Lord Chancellor Thurlow, and left England in deacon's orders. He greatly improved the parsonage house by new roofing and flooring it, and did much for the benefit of the congregation generally. In the spring of 1825 he was elected principal of Baltimore College. He now resides in Philadelphia.

The Rev. Richard D. Hall followed Dr. Williams, and enjoyed a good share of popularity for three years; his wife's remains are in the churchyard.

On Easter day 1829 the Rev. John V. E. Thorn was engaged as an occasional supply—after which the estate went

very much into decay. Members had died off, or joined other congregations, and the few remaining were discouraged by the frequent changes in the rectorship. In 1831 the Rev. Benjamin Hutchins received an invitation to take charge of the parish, and greatly were the congregation indebted to that zealous missionary labourer for his voluntary and unpaid services. He exerted himself to gather the scattered members, and during the eighteen months that he was at York, expended between eight and nine hundred dollars in improving both church and parsonage; besides presenting the parish with a handsome set of silver communion plate. Going hence to another field of labour, his place was supplied by the Rev. Walter E. Franklin, who served two years, and left in August 1838, a few weeks before the writer took charge of the parish.

From this brief outline, it appears that within a century this congregation has had twelve successive pastors, and that during the last forty years the average term of residence has been two years each: a good practical illustration this of the voluntary system.

CHAPTER XXXIX.

THE CHURCH IN DELAWARE.—PENNSYLVANIAN CONVENTION.

THE time, however, arrived, though much before our wishes, for my companion to rejoin her English friends. In the second spring of my connexion with York her return being deemed necessary, a visit to Niagara Falls was decided upon before her departure from American scenes. After a month spent amongst friends in Philadelphia, I joined her in that city on the 7th of May.

Before commencing our journey, I received a request from Mr. M'Calla of Wilmington to take his duty the following Sunday. The distance to Wilmington by the railroad is twenty-seven miles. It is the metropolis of the adjoining state of Delaware, finely situated on the river Brandywine near its junction with the Delaware river. The road passes through a beautiful country, and the old town of Chester, settled long before the grant of the colony to William Penn.

There are two populous parishes and churches in Wilmington, besides several resident clergy. I received a hospitable welcome from Mr. Bradford, one of the churchwardens, whose house surrounded by grounds laid out in the English style, about half a mile from the town, proved the abode of hospitality and refinement.

I heard much of the history of the Church in Delaware during this visit that awakened my interest and sympathies.

It is one of those regions whose spiritual wants were early supplied by the Venerable Society for the Propagation of the Gospel in Foreign Parts, with that liberality which has marked all its proceedings from its institution, though the Church of Sweden has the honour of having first planted it.* Before the Revolution there were forty churches in this state erected by the Society, or through the efforts of its missionaries. Many of these are in ruins, and only fourteen clergymen now belong to the diocess besides the bishop, two of them being attached to the college of Newark. The bishop's chair is in St. Andrew's church, Wilmington.

On Tuesday the 19th of May, the second Convention of Pennsylvania since my connection with the diocess assembled in Philadelphia, in which I took my seat. The proceedings in Pennsylvania conventions are very similar to those described in a former chapter. The Convention sermon on this occasion was by the Rev. John Rodney, Rector of St. Luke's, Germantown, and was a sound and masterly defence of the peculiar doctrines of the Church. *The ministerial commission* afforded him a theme, on which, in its origin, privileges, and responsibilities, he enlarged with great fulness and power; concluding his discourse by exhibiting to the assembled clergy the Church in her true character, as the *nursing mother of her people*, in their infancy, their religious training, their guardianship, their confirmation, their spiritual sustenance in the Eucharist, their constant counsellor, and their ghostly comforter in the hour of death; exhorting his brethren in the priesthood to "make full proof of their ministry," by a faithful and diligent discharge of their parochial duties.

* With the same "nursing care" while Delaware remained a Swedish colony that the English Church showed to its western progeny. The oldest episcopal churches in Delaware, and those in Pennsylvania, were built by the Swedes.

The diocese of Pennsylvania is the tenth in the United States in territorial extent, and the third in population, and in the number of clergy.

The rites of hospitality, though not wholly disregarded by the clergy and laity of the cities and towns of the middle states, are less understood than in the north or south. A convention, or clerical gathering of any kind in New England is a signal for invitations to every person officially attending; in which there is frequently a struggle among the good church people of the town for the largest number of guests, who not only partake of the hospitality of the table, but are received as temporary inmates of the family. The contrast to this reception in Philadelphia is sufficiently striking; where the country clergy think themselves fortunate enough if they get a solitary invitation to dinner during the sitting of Convention, and are driven to the boarding houses and taverns for lodging, which their slender resources frequently make a serious tax.

The Convention was attended by the Right Rev. Dr. Kemper "Missionary Bishop of the North Western Territory." He had been appointed to this extensive oversight by the general convention of 1835, as stated in Chapter XIX. Besides taking the temporary jurisdiction of Indiana and Missouri, (the latter of which has now its own prelate,*) Bishop Kemper's regular field of operation covers several hundred thousand square miles, which has been pretty generally visited by him, and many parishes planted. I waited over the next Sunday to hear this episcopal pioneer of the cross preach in St. Stephen's church. The sermon was practical in its character, delivered with considerable animation. His language is full and flowing, though the effect is somewhat marred by a strained unnatural utter-

* Cicero S. Hawks D. D. brother of Dr. Hawks, who at the Convention of 1835 declined the episcopate of the S. W. Territory.

ance, in the more rapid periods. The style and matter are those of a man whose mind is well disciplined by study and observation, and his feelings absorbed by the subjects on which he treats.

In the afternoon I heard the missionary bishop again at Christchurch, and preached myself in the evening in All Saints church; a plain unsightly edifice in the south division of the city, belonging to a new parish to which the extension of the city in that direction had given birth.

CHAPTER XL.

ANDALUSIA MURDER.—BRISTOL.

THE journey to Niagara was commenced on Monday, when the mail line, which takes passengers the whole distance to New York, was preferred. This gave us an opportunity of seeing several towns in Pennsylvania and New Jersey which the other line of travel leaves out. The first we passed through was Frankfort, in the same county as Philadelphia, a lively country place, seated in the midst of a cultivated plain watered by a river of that name.

At Andalusia in Bucks county, a few miles beyond, a dreadful tragedy had been lately perpetrated, in the murder of a schoolmaster named Chapman by a man whom his wife had admitted to her favours. It excited additional sensation by the adulteress's own participation in the act. The moral sense is frequently shocked by these acts in the United States; and latterly, assassinations, seductions, incendiarisms, highway and house robberies have increased at a fearful ratio. While it is admitted that the perpetrators of these crimes are as frequently foreigners as Americans—perhaps more frequently—still it is no less one of the legitimate fruits of the voluntary principle in religion, and the absence of a paternal system of religious guardianship, by which the great mass of the people are left under no religious influence except that which the methodist ministers acquire over them, which, though beneficial as far as it goes, when the instruments of excitement are not used too

freely, is, after all, a poor, insufficient substitute for the high, enlightened, scriptural, and rational scheme of popular religious instruction and superintendence, created by the English *parochial* system.

In the present case, however, the parties filled a respectable rank in society ; and if one cause more than another gives birth to the laxity of morals, which is asserted from the American pulpit, and in the other public organs, to be spreading amongst this class, it is, unquestionably, the inundation of light French literature which has lately flooded the country, and which is greedily devoured by almost every class of readers. To suppose that the youth of a country will have the opportunity of studying the scenes and portraitures with which these works abound, without imbibing something of the same spirit, and emulating the models so attractively presented, is to suppose human nature different in America from what we find it in every other clime. The poison, no doubt, is working rapidly and virulently through the whole social fabric of that community, nor are persons in any rank exempt from its influence. The evil is perpetrated, and made more extensive, by the extreme cheapness which the absence of an international protective law enables the panderers to this corrupt taste to furnish the reprints. Any of De Kock's, Paul Féval's, "George Sand's," or Victor Hugo's novels can be procured for a shilling, which is doubtless an excellent argument against the foreign copyright.

Of course, I do not exempt, in this aggregate of influence, the novels of *Bulwer*, who is in high vogue in the United States ; and (startling as the fact may be to English readers) is better esteemed as an author than Scott or Cooper ! The farsical character of his scenes—as sickly as they are against nature, and the usages of society, and their maudlin sentimentalism lessens only in a degree the effect of

that "*liberalism*" in morals as well as religion and politics, of which he is the apologist. Bulwer among the higher classes is a fit cotemporary of Reynolds among the lower. Both are the enemies of social order, and the unblushing advocates of vice.

To this evil may be added that unbridled licentiousness of the American press, which gives publicity to cases in the criminal courts of the country, and in the private walks of life which no English paper would venture to print; public opinion would not here tolerate such exposures in any of the daily journals admitted into respectable houses. This remark is not intended to apply universally in the United States. A large proportion of the daily and weekly newspapers, and other periodicals, are free from the offence of catering to the worst and lowest passions of human nature; but from the absence of any stamp duty on newspapers, and the facilities with which they are therefore established by persons of no character (or capital either), the evils of a licentious and infidel press are incalculably greater, and more wide spread in that country than in Britain.

I am sustained in my view of this subject by the following article, from one of the most respectable class of daily journals published in Philadelphia, which city it may be here remarked, ranks deservedly high for the moral tone of its newspaper press, though the scenes lately enacted there show that its influence for good on the lower orders is very partial:—

“It is the opinion of many philanthropists and statisticians, who have closely investigated the causes and the progress of crime, that *publicity* of the revolting or remarkable murders, etc., that take place, may be assigned as one reason for their increase. This would seem to be a well-founded opinion. Individuals who have noticed with care the extraordinary murders which have been committed in

this country within a year or two, must have perceived the striking similarity in many of the details. Witness for example, the case of Mr. Adams, of New York, murdered by Colt; of Mr. Suydam, in New Jersey, and also the recent murder of a whole family in Warren county in the same state. In New England, still more recently, two females residing but a short distance from each other were robbed and murdered in open day, the guilty in each case adopting pretty nearly the same means. So with other instances which we cannot recal to memory. On looking over our files for a recent week, we find twelve murders committed in different parts of the country. The progress of crime, indeed, seems frightful! Is it not possible to discover some remedy? Is not the subject worthy the most serious attention of our authorities and philanthropists?—Cannot the press assist in some way, in checking the sanguinary spirit which seems abroad in the country? Mr. Farr, an English gentleman, who has investigated the subject of suicides and crimes generally, with much attention, suggests that some plan for discontinuing by common consent the detailed dramatic tales of murder, suicide and bloodshed in the newspapers, is well worthy the attention of their editors. He says—“No fact is better established in science than that suicide, and murder may perhaps be added, is often committed from imitation. A single paragraph may suggest suicide to twenty persons; some particular chance, but apt expression, seizes the imagination, and the disposition to repeat the act in a moment of morbid excitement proves irresistible. Do the advantages of publicity counterbalance the evil attendant on one such death? Why should cases of suicide be recorded in the public papers any more than cases of fever?”

“Others, however, agree, and not without force, that the certainty of publicity acts powerfully as a preventive. This

may be true in some cases, and with some minds. It is equally true, however, that many a suicide has been caused by a newspaper paragraph, or the apprehension of one. The case of Lieut. Wyche may be cited as an example. We have known in our own experience, individuals who have been rendered perfectly mad for the time, by the appearance in newspapers of erroneous or unfounded charges. Under such circumstances, the penalty of publicity is indeed frightful, while the party being innocent, the press is made the instrument of perpetrating an enormous outrage. Constituted as society is at present, and vitiated as the public taste is, it would be impossible for any journal aiming to be a newspaper, to omit all notices of crime, and yet receive a liberal degree of public support. Unfortunately, many of those who most denounce improper newspaper publications, so-called, are among the most eager to peruse them. It rarely happens, for example, that a journalist is commended, applauded or patronised for omitting the details of an exciting and romantic, and yet indelicate story; while, on the contrary, those who give all the particulars—who spread them out to the greatest length, and furnish the accounts in the most vivid terms, are the most sought for. While we admit the impossibility of excluding every thing that relates to crime, we think that something in the way of reform might be accomplished. Minute details might be avoided by the reputable journals of the day, and with advantage. But even this could not be done without some general understanding. If it be true, as the majority of reasoners upon the subject argue, that the publication of all details of suicides, murders, and other fearful offences, is attended with evil to the public morals, the practice is one which calls loudly for reform. But the best remedy exists with the community. If our citizens eagerly obtain and peruse journals which delight in spreading these details before

their readers, and which are known to make a feature of this particular kind of news, they should hold themselves responsible for the offence and the consequences, at least to quite as great an extent as the journalists.”*

It is indeed a lamentable fact that the most exceptionable class of newspapers in America have by far the largest circulation, and that amongst the highest class of readers as well as the lowest. This has been explained as owing to the superior recommendations which these very papers possess in all that constitutes the most important features of a daily paper—viz., copiousness, and newness of published reports relative to mercantile and political doings, market prices, variations in the public funds, shipping and foreign news, etc., etc. The latest and most accurate intelligence on these points forms, unquestionably, the principal, and with many readers, the sole recommendation of a newspaper; but is it indeed the case, that the oldest and most respectable establishments in America suffer themselves to be excelled in these most important requisites of a periodical press by rival penny sheets, started sometimes by adventurous and needy foreigners† whose only object is gain, and with whom the *moral feelings* of the community is the last consideration that influences them in catering for the public appetite? If such is the apathy or the want of industrious enterprize which the proprietors of American newspapers of the more reputable class evince, their cases afford a startling contradiction of that spirit of emulation which it is their perpetual boast belongs to all classes in that country; and a heavy responsibility rests on them for

* The Enquirer, and National Gazette, Nov. 21, 1834.

† The “New York Herald,” the best newspaper in America for all the purposes of a commercial newspaper, is the property of an unnaturalized Scotchman, who was first an operative in “The Courier” office in that city. He commenced his sheet as a penny hebdomadal of the humblest class.

the vast and daily accumulating spread of atheistical and disorganizing principles, produced by the circulation of the smaller class of irresponsible vehicles of news. There is of private domestic scandal—nothing at which humanity shudders—nothing too polluting, too incendiary, or too injurious to youthful morals, excluded from the columns of these prints, if it only comes under the department of “news.”

But a truce to these reflections, for Bristol appears in sight. Few places are so beautifully situated, and surrounded by so many charming scenes as this thriving town. It stands on the bank of the river, commanding an extensive prospect of the swelling stream and its verdant sides, with Burlington on the opposite shore. St. James’s church, belongs to a parish of early foundation, at present under the pastoral care of Mr. Perkins. The “episcopalians” here are a numerous and influential body. I made several subsequent visits to Bristol; and shortly before leaving the country formed a very agreeable acquaintance with a clergyman named Johnson of this place, now settled in Maryland.

At the sudden bend of the river, nine or ten miles beyond Bristol, we crossed the broad Delaware by a substantial bridge of five arches, resting on stone piers and abutments; which brings us into New Jersey, some of whose characteristics and principal localities I shall describe in a future chapter.

CHAPTER XLI.

THE HUDSON.

'Tis night—a calm, clear, silvery night,
And hill and vale, and wooded height,
 Beneath the moonbeams sleep,
And silence in the haunts of men,
In village gay, and lovely glen,
 Doth peaceful vigils keep!
All quietly we swiftly glide
Above thy gentle murmuring tide.
 Oh! bright and beauteous stream!
Yet still I stand with swelling breast,
And eyes that cannot close in rest,
And gaze where dimly in the west,
 Catskill, thy mountains, gleam!

It seems a dream—a vision fair,
That I have breathed thy pure free air,
 And scaled thy lofty brow,
The snowy clouds beneath my feet,
Thrown as a veil, a radiant sheet,
 O'er all the world below;
Or, floating by, like thrones of light,
Revealing to my raptured sight,
 Scenes such as fancy loves;
While from that distant, lower sphere,
Rose up, in notes so soft and clear,
An angel might have paused to hear,
 The music of the groves.

ANON.

AT New York we took the steamboat *North America* for the village of Catskill, where we had resolved on stopping on our way. The palisadoes on the left of the Hudson, or North river, are one of the first, and among the most striking objects presented to the traveller's eye. They commence at Hoboken and continue for about twenty miles, like a high wall of unequal height and broken summit. Well may the American be proud of his

rivers and mountains on moving up this noble river. The views are ever changing, and always grand and striking. Fort Independence, Tarrytown, Sing Sing, Dunderburgh Mountain, and Peekskill, are passed in succession, and the famed Highlands now brings every one on the highest deck to gaze and admire scenery which surely the world cannot surpass. St. Anthony's Nose, West Point, Fort Putnam, Newburgh, Hamburg, Poughkeepsie, and Hyde Park, familiar by description to the reader, are left behind, and the Catskill mountains are now seen lifting their giant heads to, and above the clouds, making the pulse beat quick in anticipation of the long-cherished gratification of reaching that glorious summit, and communicating some of the inspiration which has given fire to the pen of poet and legendist, whose glowing descriptions invest its brow, and the surrounding scenes, with a romance almost supernatural.

Hiring an open carriage and pair in the pleasant village of Catskill, every house and building of which seemed to speak of Rip Van Winkle and his rusty firelock, we were soon on our way to the base of the mountain, or rather the heap of mountains, piled one above the other, their topmost apex being lost ever and anon in the mist. At a turn on the winding road which brings you about half way up, stands a humble shed, whose sign informs the by passer that he has reached the veritable spot where Rip Van Winkle took his long nap. Who does not like to favour these "cheats on travellers," and to dwell with credulous complacency in the full persuasion that *just there*—on that very resting place—shaded by those spreading beech trees, inviting to repose, slept Rip Van Winkle after taking that powerful potion.

A few more turns in the winding road, and the toilsome ascent is finished, after a ride of twelve miles. From the

summit of the Mountain House, what a view is spread out before the eye! The succession of cities, towns, villages, hamlets, farms, and fields, with the silver stream of the Hudson and her tributary branches seem endless. Distant mountains appear as mere inequalities of the surface; and the numberless vessels on the river's expansive bosom look like insects playing and moving about on the surface of the water.

We passed the whole of the evening, till these objects were all shut out by its gathering shadows, on the spacious piazza in front of the house of entertainment. In the morning the eyes were feasted with renewed, and increased gratification, and the telescope used repeatedly to bring the different localities pointed out by our host, nearer to our view. At eleven we went in our hired vehicle to the romantic Kauterskill falls, where two beautiful lakes discharge their superabundant waters over a precipice of 210 feet; the water being broke onethird of the distance makes two falls; its further course is concealed among the woods of the ravine below.

More dream-like still, that wild, lone spot,
 That ne'er in life can be forgot,
 Where falls thy mountain stream,—
 Where, varying, beautiful and bright,
 All radiant with graceful life,
 Thy foaming waters gleam,
 That, to the charmed, and wondering eye,
 Seem gushing from the very sky,
 To their deep bed below,
 While through the silent, listening wood,
 That from creation's morn hath stood,
 And hath all change and time withstood,
 Thy peaceful murmurs flow.

What rapture did our bosoms thrill,
 As trembling, breathless, pale and still,
 We stood in that lone glen!

The spirit longed to burst its chain,
 To seek its native skies again
 Nor mingle more with men!
 From earthly stain and bondage free,
 To follow its high destiny,
 To bathe in heaven's pure light,
 To learn from seraph's burning tongue,
 More of His skill, whose praise is sung,
 By nature's harp to music strung
 By every fountain bright.

After dinner at the Mountain House, and again dwelling for an hour on the unequalled prospect, we got into our carriage, and reached the landing place at the village just in time for the steamboat from New York, in which we pursued our way up the river, forty-three miles, which brought us to Albany.

Thy peaks are fading from my view,
 A lingering look—a last adieu!
 Ye mountain heights farewell!
 May we, who gazed with kindling eyes,
 With burning thoughts, in mute surprise,
 On vale, and stream and dell,
 In that fair land by angels trod,
 On Zion's hill the mount of God,
 Once more in rapture stand!
 Though never more our paths may meet,
 May we again hold converse sweet,
 And feel our hearts in oneness beat,
 In that far, "Better Land!"

During the passage we passed several towns and villages, among them Kinderhook, the country residence of the then President. It is a small Dutch built village; the house, from what we could see of it, much of the same character. Mr. Van Buren was at this time becoming daily more unpopular, as the embarrassments of the country, the result, as it was said, of his predecessor's policy (in which he had co-operated) increased. Numbers were

breaking from the ranks of "democracy," and attaching themselves to the "whig" party; and as the presidential term of office was nearly expired, political feeling was now reaching its highest point. The occasion of approaching Kinderhook, often celebrated in election songs, and the political caricatures, seemed to stir up all the party feeling of the passengers, with whom the epithets of "King Martin," "the little magician," with their associates of "kitchen cabinet," "cabbage garden," "gold spoons," "paper and twine," and other expressions familiar to every one at this time, through the speeches of politicians, and the rhymes and pictures of caricaturists, were liberally used. As the boat rounded the pier to leave some passengers, several voices struck up the following song to the tune of "Yankee Doodle."

For Harrison and liberty
 Let every freeman shout, sirs!
 Let's meet Van Buren at the polls,
 And turn the despot out, sirs;
 For Harrison then keep it up,
 For Harrison and law, sirs:
 Too long we have to despots bowed,
 Now freedom's sword we draw, sirs.

When war's destructive blast came on,
 Oh, where was Harrison, sirs!
 His country's annals well can show
 How he the battles won, sirs.

For Harrison, &c.

No more we'll trust to cabbage heads,
 Or Kinderhook physicians;
 No more we'll bow to cabinets
 Of fox-like sly magicians.

For Harrison, &c.

We call the Hero from the plough,
 In freedom's cause to cheer us;
 The kitchen cabinet must go,
 And Van himself must fear us.

For Harrison, &c.

We strike in freedom's holy cause,
 'Gainst those who would enslave us ;
 And lo! our Cincinnatus comes,
 From Goth and Van to save us.

For Harrison, &c.

The "Cincinnatus" of this popular doggerel was General Harrison, the "whig" candidate for the Presidency, whose untimely death a few weeks after his inauguration spread a universal gloom over the country, and appeared at the time, as far as poor human foresight can understand events, the most disastrous one that had ever befallen the United States. A venerable hero, and an uncorrupted politician, the federalists of the nation turned their eyes on him, as what was supposed to be the effect of Jackson's policy began to work its wide-spread mischief. Harrison was called literally from his plough, and the quiet avocations of his farm on the river Ohio, to fill the executive chair ; when summoning to his Cabinet the most talented men of his party, he set himself to correct what he regarded as the evil of his predecessor's acts. Before, however, any one important measure could be consummated, he was called away to another world. America mourned one of her truest patriots, and THE CHURCH OF AMERICA, at the same time, lost one of her most devout and most attached laymen. The new President had been for many years an active member of the "episcopal" church in Ohio ; had sat in her ecclesiastical councils ; and, in his own parish, had regularly discharged the duties of a vestryman. Like the first American President, to whom his political admirers love to compare him, "he was gathered to his fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favour with God, and in perfect charity with the world."*

* Visitation Office.

The constitution of the United States, which in such cases makes the Vice President the successor in the executive chair, gave the reins of power to a man of very inferior parts, who had been proposed to his first post by the Convention which nominated Harrison in order to conciliate certain states, whose local prejudices it was apprehended would be in some measure awakened by the nomination of a western man for President; the force of accidental circumstances had thrust him into public life, in which he had played a very secondary part. His very want of abilities was his recommendation; as the contingency of General Harrison's death made it important to provide against any interruption in the schemes which were to be carried out during his administration, and Tyler, the new Vice President, was loud in his professions of whig principles. The "whig" party greatly erred in this step!* Whether the country at large was the gainer or not, has yet to be proved. The new President had fallen into the hands of some wily politicians belonging to the opposition, and, without even consulting with his cabinet, vetoed every important measure which his party carried through Congress. His ministers perceived too late that they were not wanted, and retired from their posts. One only, Mr. Daniel Webster, remained, at the earnest solicitation of his friends; by which, it must be granted, in his admirable diplomatic policy in conducting

* It must, however, be admitted, that the country has greatly improved in substantial prosperity since the termination of the national bank charter, and that the first shock produced by that act in the disturbance of the monetary system having past, every department of commercial and financial operation has acquired greater stability and firmness. Capital is more equally divided; exchanges are low and uniform; manufactured goods are cheap; labour is sufficiently remunerated; and the ruinous system of speculation, which was doubtless a leading cause of the disastrous re-action in 1834-5-6-7, is effectually checked. Another change in the monetary system of the country would, therefore, be a misfortune.

the Northeastern boundary treaty, the country was saved from serious difficulties with Great Britain, and other catastrophes averted. Jackson's and Van Buren's policy was continued by Tyler, whose successor, the present President, follows out the same line with a bolder and more statesman-like purpose. Whether for good or for evil, Jeffersonian "democracy" has certainly long obtained the upper hand in the United States, and the opposition party is hopelessly excluded from any prospect of recovering the reins of government.

The reader must pardon this digression from the simple narrative of a passage up the Hudson river, and a view of its picturesque beauties. If such a theme as American politics disturbs or dissipates his contemplation of the glorious scenes with which it abounds, though beheld through the faint medium of a partial description, let the owner of *Kinderhook* receive the blame, and the reader may find all the sympathy he wants from another song, in which the male, and a few of the female voices, are now swelling a new chorus as the boat makes its onward way :—

Of the little Magician we're tired,
 And of the Sub-treasury too ;
 We'll scout him, the people are fired
 With love for Old Tippecanoe.

When Martin was housed like a chattel,
 Opposed to the war as you know,
 Our hero was foremost in battle,
 And conquered at Tippecanoe.

The fame of our hero grows wider,
 And spreads the whole continent through ;
 Then fill up a mug of hard cider,
 And drink to Old Tippecanoe.

We hear many thousand good farmers,
 United together so true,

Shout loudly, " Van Buren will harm us,
We'll vote for Old Tippecanoe."

To bring down the price of our labour,
Van Buren is striving to do ;
Then come every man with his neighbour,
And vote for Old Tippecanoe.

The kitchen of filth must be cleansed
And every thing fitted anew ;
And all the materials amended,
Directed by Tippecanoe.

And now in the month of November,
The people together will go,
To turn out the great money spender,
And put in Old Tippecanoe.

The people with plenty will prosper,
And homewards Van Buren will go,
True principles then we will foster,
Through President Tippecanoe.

CHAPTER XLII.

NIAGARA.

THE city of Albany is 240 miles from Philadelphia ; a railroad unites it to Buffalo, the great emporium of the lakes, 342 miles from Albany where steamboats constantly leave for Chicago in Illinois ; thus transporting travellers to the west from New York 1490 miles of the way by steam.

From Albany, a place of about the same date as New York, and now the capital of the state, we took the railroad to Syracuse, which we reached about noon the next day ; the rest of the distance to Buffalo was accomplished by stage, one night being passed at Canandaigua, the shire town of Ontario county, seated at the head of a lake bearing its name. The day after leaving Utica, which we reached on the first morning of our journey from Albany, gave us an opportunity of enjoying a succession of views of rare beauty, as we journeyed through a country which has well been pronounced by various travellers unequalled for fertility in the United States.

We reached Buffalo late Saturday evening, and found excellent accommodation at the American Hotel, a house of large dimensions, and possessing every comfort belonging to the most luxurious establishment of the kind. The view of Buffalo the next morning greatly exceeded my expectations. Knowing that it had been burnt down by the British in 1813, I certainly was not prepared to see a city, handsomely and tastefully built, with public squares and

buildings all wearing a more European look than half the towns on the Atlantic coast; much more so than Philadelphia. Yet such is Buffalo, its population only two hundred in number in 1820, is now two thousand eight hundred!

In the morning I found my way to Trinity Church, a fine Gothic structure, where I had the pleasure of hearing Dr. Shelton, its worthy rector. The galleries were half filled with soldiers, part of a regiment then quartered in the city.

The next morning we left in a steamboat for the falls, twenty-two miles distant. I cannot describe my feelings when, about noon, the column of spray appeared in the distance, and the sound of the mighty cataract first became distinctly audible. They were, in truth, overwhelming! Landing within a few miles of the spot, we soon reached the hotel, when, after a hurried repast, we hastened to Goat Island, and received our first impressions.

Goat Island divides the cataract; the fall on the left looking down the river, being about twice the width of that on the right, which is again broken by a rocky projection. The whole fall made by these three streams does not roll over a ledge running at right angles from its course as many suppose, but extends diagonally from one to another, which makes the American four hundred yards lower down the river than the Canada or Horse Shoe Fall, so called from the shape of the projecting ledge over which it tumbles. This feature in Niagara Falls gives great variety to the views of it, and takes nothing from its grandeur, as from various points the whole descent of water is seen at once.

The evening was spent on the American side; afterwards we took the ferry to the Canada side to change the scene. On the deep stream where the boat crosses, the objects around and above us were grand in the extreme. The cataract spanned by its perpetual bow, and the deep, steady,

constant roll of the measureless volume of water enchained us in speechless admiration and wonder.

“The imagination baffled, strives in vain!
The wildest streams that ever poets feign
Thou dost transcend! There is no power in song
To paint the wonders that around me throng.”

On the Canada side we descended the winding staircase leading to a projecting rock which extends nearly half way under the Horse Shoe Fall, having previously made the necessary change in our dress in the frame building at the summit; and, accompanied by a trusty guide, we ventured under the foaming cataract, amidst a constant descent of spray which several times took my little companion off her feet, and threatened us both with being carried away with its force. The office-keeper had informed us that the river was unusually swollen, and had suggested that “the lady had better not venture,” but “the lady,” was not one to turn back in the pursuit of such a novel adventure, and was too intense a lover of natural beauties to be deterred from enjoying a scene so awfully grand. The following official certificate possesses, I suppose, the same relative value as a college diploma, with perhaps greater veracity:—

NIAGARA FALLS, U. C.
THIS IS TO CERTIFY THAT
THE REV. EDWARD WAYLEN
HAS PASSED BEHIND THE GREAT
FALLING SHEET OF WATER,
TO TERMINATION ROCK;
BEING 230 FEET BEHIND THE GREAT HORSE-SHOE FALL.

Given under my hand, at the office of the
General Register of the names of visitors at the
Table Rock, this 3rd day of June, 1840.

ISAIAH STARKEY.

After dwelling amid these scenes of wonder for several days, and once more crossing to the Canada side, we reluctantly left them for Lewistown, seven miles lower down the river, where we took an English steamboat called "The Great Britain" for Oswego on the southeast shore of Lake Ontario, a further distance of 150 miles. Opposite to Lewistown is the town of Queenstown, the scene of a memorable engagement during the last war, and above it, on the hill summit, stands a fine monument, erected to the memory of the British General (Brock) who fell in that strife.

Our course now lies for the lake, reached by the deep stream formed by that mighty avalanche of waters on which we have lately gazed. In an hour or two, the distant expanse of an inland sea is visible—and now we are borne on its bosom, the setting sun declining amidst a halo of glory—

"Curtain'd with cloudy red,
Pillows his chin upon an orient wave."

I certainly remember nothing so beautiful as the scenes which that lake journey presented—calm, quiet, lovely and delicious, I wished it could last for ever, or that *every* evening would be as pleasant, and the evening of life as serene and peaceful. The moon arose in her splendour as the western horizon grew dim, and we lingered on deck till the midnight clock reminded us that our place of destination would be reached by early morn, when a day's travel was before us.

At Oswego we took the canal boat, which follows the windings of the Oswego River to Syracuse, thirty-eight miles distant, from whence Philadelphia was reached by the same route as before. At New York Miss Waylen left in a London packet for home.

Before proceeding to York I received a request to officiate

at West Chester on the Sunday that its rector, Mr. Richard Newton, supplied the then vacant church of St. Paul in Philadelphia (and which resulted in his being invited to assume the rectorship of the same). I record this incident to express the pleasure which my visit to one of the prettiest spots in Pennsylvania, and the acquaintance there formed (though unrenewed) with the family of Mr. Newton, and the Rev. Mr. Rees of the same place afforded me. The latter was at this time principal of a classical academy in the town, to which he now adds the charge of St. Paul's parish at West Whiteland. The church at West Chester, built in the Gothic order, with a graceful spire, is a good specimen of the taste and enterprize of the parishioners. The east window is of stained glass. Besides Mr. Rees's Academy, there is a fine seminary belonging to the Romanists adjoining the town, the students of which, to my surprise, attended church in the afternoon accompanied by one of the tutors.

This town lies nine miles out of the railroad line from Philadelphia to York. I reached the inn whence the road diverges from the latter a little before the cars passed, and got to my parish in the evening, having travelled in my Niagara trip alone 1377 miles.

CHAPTER XLIII.

A WEEK IN NEW JERSEY.

Mild were his doctrines, and not one discourse
But gained in softness what it lost in force :
Kind his opinions ;—he would not receive
An ill report, nor evil act believe ;
“ If true, ’twas wrong ; but blemish great or small
“ Have all mankind ; yea, sinners are we all.”

If ever fretful thought disturb’d his breast—
If aught of gloom that cheerful mind oppress’d—
It sprang from *innovation* : it was then
He spoke of mischief made by restless men ;
Not by new doctrines : never in his life
Would he attend to controversial strife,
For sects he cared not—“ They are not of us
“ Nor need we, brethren, their concerns discuss ;
“ But ’tis the change—the schism at home I feel ;
“ Ills few perceive, and none have skill to heal :
“ Not at the altar our young brethren read
“ (Facing their flock) the Decalogue and Creed ;
“ But to their duty in their desks they stand
“ With naked surplice, lacking hood and band :
“ Churches are now of holy song bereft,
“ And half our ancient customs changed or left ;
“ Mistaken choirs refuse the solemn strain
“ Of ancient *Gregory*, which from our’s amain
“ Comes flying forth from aisle to aisle about
“ Sweet links of harmony, and long drawn out.”

CRABBE.

I CONTINUED at York till late in September of the same year, when the increasing feebleness of aged parents, and other family considerations created a strong desire to make a visit to England, for which I obtained the permission of my vestry, who gave me, with the bishop’s consent, a six month’s furlough, accompanied with “ Resolutions” expressive of their good feeling.

On the Friday before my departure, the Rev. Robert

Davies, rector of Belleville in New Jersey, arrived on a long promised visit, and preached in St. John's the Sunday following. On Monday (St. Matthew's Day) I took leave of my people in a farewell sermon; amongst those present besides my own congregation were all the protestant ministers of the town, and as many of their several congregations as the building would accommodate.

On Tuesday, September 22nd, I bade adieu for a time to York, and, accompanied by my friend Davies, reached Philadelphia in the evening, where on the next morning we became guests of Mr. Neilson, a hospitable and public-spirited citizen. His house, table, and whole domestic arrangements are a fair model of the English gentleman or peer. There was present on this occasion, besides Mrs. Neilson and several ladies, a brother of our host, who holds an official post near the person of the Governor-General of Canada.

Thursday morning, we took the steamboat to Burlington, when I first became acquainted with Bishop Doane, who was one of the passengers; he invited my companion and myself to the episcopal residence at Riverside, which we reached a little after noon. We met at the dinner-table Dr. Dorr, the rector of Christchurch, Philadelphia, an intimate acquaintance and frequent visitor of the bishop's, and two of his own clergy. The occasion was a highly agreeable one, enhanced by the presence of Mrs. Doane, whose manners, highly polished and full of kindness, render her a fit mistress of a bishop's house. The conversation related chiefly to England, in which all present showed themselves well conversant with the current literature of our country.

Having engaged to be at Hoboken, seventy miles distant, the following morning, we left Riverside in the afternoon for Trenton the capital of the state. The state house and governor's residence, city hall, and churches of this pleasant

city are all substantial buildings, which a subsequent visit enabled me to inspect. Trenton, it will be remembered, is classical ground to the Americans. Here General Washington in the campaign of 1776, with his army of five thousand men, crossed the Delaware at the dead of a winter's night, and taking the British commander's force by surprise, achieved one of his most signal victories; numbers of the Hessians were killed, upwards of a thousand made prisoners, and the rest fled to Bordentown, while (so at least, says the American historian) only nine Americans fell in the engagement.

Ten miles further brought us to Princeton, celebrated for its college under the management of presbyterians. Here another battle was fought during the revolutionary war. Kingston, New Brunswick, Rahway, Elizabethtown, and Newark were passed in the dark.

We found our friend, the rector of Hoboken, occupying a pleasant residence overlooking a great part of that favourite rural retreat. Hoboken is famed for its woods and gardens, and is as much frequented by the New Yorkers as Kensington and Hampstead by the Londoners. Here, however, as almost every where in the United States, the levelling and innovating spirit of utilitarianism is soon to sweep away its picturesque beauties. The natural inequalities of the ground, now covered with trees, and intersected with winding walks along a most beautiful shore, are already "laid off"—"planned"—as a branch of the city. The ground is to be levelled, and filthy unsightly streets, arranged at right angles like a chess-board, are to take the place of gardens and shrubberies whose beauty now draws thousands from the close unwholesome city on every Sunday and holiday to wander through the verdant glades, and taste the health-giving breezes from the bay. The *board of health* ought to forbid such a spoilation!

After an agreeable visit, which we promised to repeat, we returned to Newark, where I became acquainted with Dr. Chapman and Mr. Henderson, the rectors of the two parishes of Gracechurch and Trinity, in that city. There are about 19,000 inhabitants in Newark, which stands on the Passaic river, fifteen miles below the Falls. Its streets are wide and well shaded, the greatest architectural ornament is Trinity church which stands in an open green in the centre of the city.

Dr. Chapman, with whom we spent part of the day, and whom I have since frequently met on different occasions, is the well-known author of several volumes of controversial sermons, which show an uncommon depth of learning, and are masterpieces of pulpit composition. No publications have proved so successful in bringing over members of other denominations to the Church as Dr. Chapman's; several of the clergy, formerly presbyterian and baptist ministers, were converted by the arguments and proofs in his sermons to "Presbyterians of all sects."

After being hospitably entertained at Mr. John H. Stephen's, one of the parishioners of Gracechurch, I accompanied Mr. Davies to his own parish of Belleville, four miles up the river. The place is deservedly regarded as one of the most picturesque and healthy villages near New York, several of whose wealthiest citizens have built their country seats here. We were received by Colonel West, an English half pay officer, whose American investments had led him to take up his residence in the country. He occupied a tasteful villa on a high bank, thickly wooded, and ornamentally laid out, overlooking the beautiful stream of the Passaic where he had also built a Chinese fishing house. In this charming retreat, commanding a wide expanse of land and water, very similar to the view from Richmond Hill, I spent several days visiting families in the

neighbourhood, meeting dinner parties at the Colonel's house, and fishing in the well-stocked stream.

The Sunday after our arrival I preached for Mr. Davies, whose congregation was occupying a temporary building whilst the church, which had been destroyed by an incendiary, was re-erecting. Among the worshippers was *Mr. Peter Stuyvesant*, the lineal descendant of the immortalized Governor of New York of the same name, whose decision of character, statesmanship, and prowess are all recorded with historical fidelity in Washington Irving's "History" of that state. I confess I never was so interested in a new acquaintance since my first arrival in America. What man, woman, or child in England is not familiar with the deeds of "Peter the Headstrong?" I next day had the gratification of seeing the original portrait of the hero at Mr. Van Ranssalaer's, and of spending the day in the old hall of the present worthy representative of this truly noble house.

The occasion was the visit of the Bishop of New Jersey to the parish to administer confirmation, when he was accompanied by several of his clergy. The clerical party, with other neighbouring gentry, were entertained by Mr. Stuyvesant in a manner rarely exceeded in the highest English circles. The house itself is the most baronial looking country mansion I have seen in the United States; and stands in the centre of a park dotted with clumps of forest trees. Its owner is the third man in the country for his wealth, which is seen in every part of his fine establishment. His hospitality is unbounded, and his religious and charitable endowments and gifts are on an equal scale of munificence.

The whole party attended the evening service of the church; after which music, paintings, books, and works of *virtu* occupied the attention till supper, which was cold, and for its variety and the character of the viands was

as *recherché* as the most fastidious London *gourmand* could desire.

The next day was a renewal of the social enjoyments in this delightful abode of refinement and good breeding, when our host's beautiful niece played and sung several foreign airs in a superior style. This young lady was in fact the life of the company; her extreme loveliness, greatly set off by sprightly manners and uncommon intelligence, made her the focus of admiration.

After dinner we set out in different carriages, three of which were supplied by our liberal entertainer, for Orange, where the bishop held his next visitation. The ride took us through a beautiful part of the country, and on reaching Orange, I was agreeably surprised by meeting the new Bishop of Maryland, who had arrived the same day on a visit to some relatives.

Many of my English readers have seen and heard the Bishop of New Jersey, and to such, any description of his appearance and style would be tedious. I have only in this place, to express the strong gratification I experienced when I first heard him preach at Belleville, which was increased on each subsequent occasion. The deep tones of his musical voice, the graceful character of his elocution, with the clearness and simplicity of his style, are no less admired amongst the numerous flocks over which he is a chief shepherd, than they were in the noble fanes of England. Whenever he appears, crowds of delighted listeners attend his preaching, as well out of his own diocese as in it.

After witnessing part of the religious exercises at Orange, I left on the following morning, (Wednesday, Sept. 30th) with Bishop Whittingham and Messrs. Ward and Davies for New York, to attend the Convention of the diocese whose sittings commenced the same day.

CHAPTER XLIV.

NEW YORK CONVENTION.—THE BISHOP OF ILLINOIS.—

DR. SEABURY.

AT the hour of divine service, the spacious church of St. Paul was filled to overflowing. The Bishops of New York, Illinois, and Maryland occupied seats in the chancel, and the clergy and lay delegates filled the body of the church, the gallery being crowded with spectators. The bishop of the diocess delivered on this occasion his triennial charge, besides the address, and the Communion was administered by the three prelates to the vast body of communicants.

I derived the greatest gratification on this occasion from the long anticipated pleasure, which was enhanced by its unexpectedness, of seeing the venerable Bishop of Illinois, and receiving the Communion from his hand. The first name that I had heard in my own country in connection with the American Church; the pioneer of gospel truth and apostolic order to the western wilds of the great American continent; the founder of Kenyon College—that was enough!—taking with it the remembrance of the difficulties which he encountered, the sore trials he underwent in obtaining the means to commence his undertaking, and his patient endurance of persecution and opposition of every kind, both then and after his work was commenced, enough to break an ordinary man's spirit. *The founder of Kenyon College* was a title high enough, without that of "bishop," or "right reverend," to invest him with interest, sufficient

to make the day that I first saw him a positive era in my American history. In person this distinguished prelate (and now primate) is tall and robust, with flowing hair surmounted by a black silk cap, which is always worn. His manners are gentlemanly and dignified, and his whole appearance prepossessing.

While waiting in New York during the month of October and part of November, I received intelligence from England which made me again desirous of removing permanently to my own country. I, therefore, formally relinquished my parish at York by letter, and after spending the winter in Philadelphia, set out on a trip to the west, preparatory to taking what I intended to be my final leave of the United States. In both I was deceived: the *western trip*, from my commencing it too early, took me no further than Ohio, and during the Christmas season the renewal of an acquaintance with the family of a clerical friend, referred to in a previous chapter, led to a connection which changed my *final return* to England to a mere wedding trip.

The lengthened visit at New York introduced me to some agreeable associations. I preached each Sunday in the city or neighbourhood. At Hoboken, where I officiated three Sundays successively, I contracted an intimacy with the amiable rector (Mr. Ward,) and Mr. Van Boskerck's family, which will always be remembered as among the most agreeable of my American reminiscences. I heard Mr. Price, Mr. Cooke, (Dr. Milnor's assistant,) Mr. Marcus, Dr. Wainwright, Dr. Seabury, Mr. Morris, (the rector of Trinity School,) and Mr. Higbee.

Mr. Price, rector of St. Stephen's, is the third successor in that parish of the late Bishop Moore of Virginia. He is one of the loveliest Christian characters I met with in the country, and in addition to excellent oratorical powers, the

best reader of the Church service I ever heard. In his vestry-room I was introduced to the Bishop of Ohio.

Mr. Marcus, who is of Jewish birth, formerly belonged to the Church of England. He has been about ten years transferred to the American Church, and is additionally attached to the country by his own second marriage, and the marriage of a daughter to one of his parishioners.

Dr. Samuel Seabury is the grandson of the first American bishop, consecrated in Scotland, and one of the most distinguished lights of the Church. He inherits all the devotion to her cause and the staunch orthodoxy of his ancestor, with added brilliancy of talent as a writer and controversialist. No man is better armed for polemical warfare, both from his ripe scholarship, extensive reading, and the wide grasp of his mind. Romanist, non-episcopalian, and infidel have each entered the lists, and been successively worsted. *The Churchman*, of which he is the editor, is the official organ of the New York bishop with his diocese, and in some respects the established organ of the whole American Church. The leading articles of this able sentinel are not surpassed by the ablest writers in the British *Quarterlies*, and *Monthlies*.

I yielded to a spirit of curiosity on a very unfavourable afternoon, and set out in a cab for the church of the Annunciation, of which Dr. Seabury is rector. It is a plain building in the northwest quarter of the town, about two miles from Murray-street, my regular stopping place. The altar in this church occupies its proper position, raised on a platform of proper height, and in the centre of the eastern extremity. At this Dr. Seabury performed the devotional parts of the service; reading the lessons and delivering his sermon from a lecture, as recommended by the Bishops of New York, New Jersey and Maryland. The sermon was equal to my highest expectations, and was listened to by a full attend-

ance of worshippers with close attention, which its argumentation, and skilful context drew forth ; though the preacher aimed at none of the flights of elocutionary display. He has little animation, and preserves nearly the same tone of voice throughout the address, but the attention of the hearer is kept up to the last by the rich vein of thought that runs through the whole.

CHAPTER XLV.

THE PEW NUISANCE.—THE CHURCH *versus* A “ FASHIONABLE DENOMINATION.”

Old Heathendom's vast temples
Held men of every fate ;
The steps of far Benares
Comingle small and great ;
The dome of Saint Sophia
Confounds all human state.

The aisles of blessed Peter
Are open all the year ;
Throughout wide Christian Europe
The Christian's right is clear—
To use God's house in freedom
Each man the other's peer—

MILNES.

They lie in valleys buried deep,
They stud the barren hills ;
They're mirror'd where proud rivers sweep,
And by the humbler rills ;
A blessing on each holy fane,
Wherever they may stand,
With open door for rich and poor,
The churches of our land !

Talk not of England's “ wooden walls,”
Her better strength is here ;
Here trust around the spirit falls,
Subduing doubt and fear ;
Here her brave sons have gather'd power,
Nerving each heart and hand—
Most fearless prove those who best love
The churches of our land.

They stand the guardians of the faith
For which our fathers died :
God keep those temples still from scathe,
Our blessing and our pride !
Our energies, our deeds, our prayers,
All these should they command,
That never foe may lay them low,
The churches of our land.

MARY ANNE BROWN.

THE day after my return to Philadelphia I met an old Rhode Island friend and colleague under the trees fronting

the State House, in the person of Lewis Jansen,* who invited me to visit him at his parish of Manayunk, to which he had lately been appointed. Mr. Jansen was a native of England, the grandson of a French peer whose title and estates were irretrievably lost during the revolution in that country. He has resided about sixteen years in America, where he has brought up a large family. Having long contemplated a visit to the interesting and beautifully situated spot which had become the scene of his labours, I spent the next Sunday at his dwelling on the banks of the peaceful Schuylkill, and preached in his church. The latter is a good specimen of rural church architecture, with a high square tower of fine proportions.

Manayunk is situated seven miles from Philadelphia, approached by the best Macadamised road out of that city, which leads to Norristown and Reading. A little out of this road another diverges to the side of the Schuylkill river, from which it is separated by a substantial stone parapet. In a few moments the busy town of Manayunk, with its water-mill factories and stone-built dwellings, appears in view, rendered more picturesque by the variegated foreground of bush, brake, river and sloping shores, and its distant back-ground of blue hills. The view, aided as it is by a handsome bridge, whose arches spanning the stream breaks the prospect, is one of surpassing loveliness; often does the traveller, when he reaches this turn in the road, stop and gaze involuntarily at its picturesque beauty.

My friend had taken his new charge at the earnest request of the principal parishioners, to whom he had been recommended by the last incumbent. His duties were, however, more onerous than those which fell to him in his former parish, on account of the large population of English and Irish protestant emigrants who were employed in

* A first cousin to Madame Vestris.

the mills, and nearly all of whom came under his pastoral cognizance. The church had been built originally for this class ; to whom it had proved during the rectorship of the former pastor, (the Rev. Frederick Freeman) an eminent blessing. The principal manufacturer of the town, Mr. Joseph Ripka, aided by two Philadelphia gentlemen, named Wagner, were the founders of this praiseworthy design to give to the poor episcopalians of the town a parish temple. Several respectable inhabitants formerly from Ireland, who were owners of property in the town, assisted in the undertaking. One who was a builder contributed a portion of the stone ; another, lumber ; and all their labour. The building rose under the direction of a gentleman of considerable architectural skill, who owned a country seat in the neighbourhood.* It was completed and consecrated in 1838 ; Mr. Jansen was the third incumbent of the parish.

I was much interested in the condition of this parish from the history of its origin and progress ; and became more so when, on entering the reading desk, I observed a spectacle, common enough in England though very unusual in American episcopal churches, yet which is the only type of the Church Triumphant—viz., worshippers of *different ranks* kneeling at one altar and worshipping one Saviour. There sat the rich manufacturer, and there the tradesman, and there the hardy mechanic, and there the humble, but cleanly looking operative, with his healthy family—all joining in the responsive acts of worship, as their fathers had done, and listening attentively to the words of instruction from the pulpit. In an instant I was transported back to my native land ; where, following the same primitive pattern, the peer and the peasant, the noble and the very pauper, worship under the same roof, and listen to the same preacher ; and where, in many places,

* Andrew Young, Esq.

church-people *now* understand the spirit of Christianity so well that a common bench serves for all without distinction.

It is a radical fault in the American church, and, if countenanced, must work as rottenness in her bones, that she is oftentimes so exhibited, that the poor are actually repelled from her communion. It is lamentable to see how this wretched policy sometimes drives whole communities of emigrant English families into the ranks of dissent. A church is erected, the whole floor occupied with pews, which are luxuriously furnished, and sold or let at prices which excludes every poor member of the Church from the sacred precincts, and, in some cases, gives to non-episcopalians of means and wealth the controlling influence in the parish affairs! It is true that by the xxxi Canon of the Church, every episcopalian resident within certain fixed boundaries is a parishioner, and claims by ecclesiastical law the services and spiritual care of the rector, yet what accommodation is made for the poorer churchmen and their families to worship God in ninety-nine out of every hundred churches which are built? Have the *poor* of the American Episcopal Church *the gospel preached to them*? No! not in fifty parishes out of the twelve hundred which are provided with parish temples—not in fifty of them on a fair computation.

Have the *great majority* of parishioners who frequently occupy no seats at church, being unable to afford the exorbitant price required for them, as much of the minister's attention and guardianship as the more wealthy ones who are the owners of the pews?—they require—they demand more, double the attention of those whose wealth can purchase a seat in the parish temple, every foot of which has been solemnly made *common* to all worshippers by the act of consecration, and which it is sacrilege to enclose and occupy

with pews for the convenience of the wearers of silk and jewelry, whose accommodations occupy so much room that the poor are thrust out of the Lord's courts.

The constitution, canons, and Prayer Book, and the pretensions of the Church episcopal in the United States do not in any place recognize such a thing as a *rich man's Church*—a genteel denomination—a *fashionable sect*. Episcopacy is declared to be a divine institution; nay, in some of her formularies, and many of her standards, as essential to the very being of a true Church; the exclusive validity of her sacraments, whether a true or false theory, is constantly maintained by her clergy and laity; and liturgical worship is pronounced the only edifying one. Yet with these large claims, Church privileges are in effect extended only to the rich;* whilst the poor are suffered to

* The following letter addressed to the Philadelphia "Public Ledger," with the accompanying strictures, will serve as an illustration of a crying evil in the American religious system.

Messrs. Editors:—You will confer a favour by an insertion of the following, which took place on Sunday evening. A lady and gentleman from the south went to St. Luke's church, and finding a pew unoccupied, went into it. Service commenced, when another gentleman and lady entered, owners, I presume, of the pew in question, and caused the two strangers to be ejected, which ultimately obliged them to leave the church. I know you are friends to the proper rules of decorum, and most sincerely lament such want of courtesy and good breeding. Should this meet the eye of the lady and gentleman in question, it is sincerely hoped they will exhibit a better feeling than they displayed on Sunday evening, particularly at a time when the evening services of the church are alike open to strangers as well as members.

A CITIZEN OF PHILADELPHIA.

On this the "Baptist Watchman" thus comments, under the head of "Pews, or the Devil's Toll Gates:"—

"Splendidly carpeted aisles, pews to match, cushioned and carpeted; with brass spittoons, brass name plates on the pew doors, may be compared to the devil's turnpikes in the aisles, and his toll gates in the labelled pew doors. Let not the *pew-sejites* call this a rude or harsh comparison, for not to call things by their proper names is only one degree removed from worshipping the devil, and St. Lucifer's churches would be more german to the TRUTH than St. Luke's

wander into all the mazes of ruinous schism and even of scepticism. This fact in relation to the American Church, which I record in the deepest sorrow, it must be admitted is a strong argument in favour of an ENDOWED NATIONAL RELIGION. The noble Bishop of New Jersey has done something towards the correction of the evil in the establishment of Sunday offerings and parochial schools; let him follow up his plans of improvement, and let others, instead of weakening and endeavouring to embarrass him in his schemes of far-sighted policy, strengthen his hands and second his efforts.

Christmas Day, 1840.—I this day accompanied two clerical brethren to St. Luke's. It is a new building of large dimensions, lately erected in the fashionable quarter of the town. Mr. Spear, rector of the parish, preached on the occasion to an overflowing audience. His sermon was a practical one, delivered with good effect, and particularly appropriate. The building is a Grecian design, with Corinthian portico and columns in front, and classic decorations in the interior, but the bright colours, and prevalence of white throughout the church, especially at the altar end, was a severe trial to the eyes, which the sofa-backed pews failed to make endurable.

or St. Philips', for all *pew-seyite* temples of pride and vanity. God's temples should have inscribed on their portals, 'OPEN TO ALL, CLOSED TO NONE.'

"Velvet and silk, gilt and costly embellishments,—are these necessary to prayer, to worship? The Master said, "where two or three are gathered together in my name, there am I in the midst of them," The inconsistency we have thus exposed begets another, and that is the anxiety of modern Christians to imitate the ancient Jews in loving the *chief seats* in these synagogues—these pews—as though the seat and its location were of such importance that without both are to the whim of the church goers, they cannot worship! *Two or three hundred dollars paid for a spot in the church to sit in!!* Oh! this money changing! oh! the selling doves of modern Christians."

Such a rebuke, though rather coarsely applied, is well merited. Where will the most costly fanes of England furnish a similar example of effeminate luxury, and anti-Christian monopoly?

CHAPTER XLVI.

THE ALLEGHANIES.

ON Saturday the 30th of January I set off on my purposed western tour, and reached Columbia the same day. This populous town, which I had before frequently visited, during my stay at York, lies on the west bank of the Susquehanna, and possesses great facilities for trade by its canal communication with Havre de Grâce at the mouth of that important river, and the railroad east and west which passes through it. A bridge of a mile's length unites it to Wrightsville, on the opposite bank. The river prospects in this neighbourhood are particularly fine. I found the same kind receptions from a circle of private friends in Columbia that I often before experienced, which will live in my remembrance as long at least as gratitude and appreciation of worth is an emotion of my breast. Here I spent Sunday.

The next day, after visiting several of my late parishioners* living in Columbia and Wrightsville, I proceeded to York, where, though fain to prosecute my journey the same day, I was detained by the importunity of friends till Saturday. Mr. Campbell, the vestry's secretary, informed me that several applications had been made for the rectorship of the parish since my resignation was received, but

* Messrs. Houston, Atkins, Schull, (ex-churchwarden) Shults and Mifflin. In these worthy families nothing of good English hospitality and refinement were wanting.

that the general preference of the vestry and congregation seemed in favour of Mr. John H. Marsden, the principal of a young ladies' seminary in the adjoining county of Adams, who was about to resign his post on account of ill health, which the confinement of school keeping aggravated. This information gave me the liveliest pleasure from a knowledge of Mr. Marsden's devotedness and efficiency. He had been admitted to Holy Orders in St. John's, and was personally acquainted with several of the parishioners, whose children had been trained at his school.

Bidding a final adieu to York, I travelled in a stage coach along the turnpike to Chambersburg, distant seventy miles, where I spent the Sunday. The road took me through Abbotstown, and Gettysburg, the former a Dutch looking village in Adams county where we dined, and the latter the shire town of the same, and the seat of a Lutheran college and Theological Seminary.

Chambersburg is the capital of the next county of Franklin, situated in the midst of a fertile valley, on one of the tributary rivers of the Potomac. On looking out of the coach, as we drove up to the inn, I perceived that a heavy fall of snow had commenced since the day closed, and every object was concealed with the fleecy covering. The storm continued all day, and was succeeded in the evening by a sharp frost. I began to question the expediency of prosecuting my journey in the winter (which seemed to be almost closed when I left Philadelphia), but being unable to postpone it, and determined at all risks to see Cincinnati, I proceeded by the railroad to Hagerstown, in Maryland, through which the "National Road" to Wheeling passes.

The covering of snow gave Hagerstown a very dismal appearance. The town ranks the third, I believe, in Maryland; the houses are handsomely built of stone and brick, and the inns are commodious and well appointed. St.

John's, the parish church, is one of the largest and best constructed in the state.

The capacious stage was soon filled with male travellers, and the journey over the Alleghanies commenced in good earnest. The national road, which we followed, runs in a very direct line through all the middle states of the Union to the westernmost part of civilized habitation, and is intended to be carried to the Rocky Mountains. It was a government undertaking, and is well Macadamized; equal in all respects, except the absence of any raised side-walks, to an English turnpike. Our six horses were in excellent condition, and the passengers (as American travellers always are) were in excellent spirits.

The ascent was very gradual, and the road undulating till we reached Prattsville, a small village at the foot of Rugged Mountain, which disclosed, when we reached its summit, an extensive and variegated prospect. The snow was melting fast, and the objects became more defined as we proceeded, till night closed in.

At Cumberland we were detained for some time, and made an early breakfast before proceeding. It is a town of no particular pretensions, on the north bank of the Potomac River, and near the foot of another ascent called Will's Mountain. After a few miles were passed the road became more precipitous till we reached the "Back Bone" of the Alleghany range, and beheld, on looking behind, a view of astonishing extent. We were now three thousand feet above the level of the ocean, and soon descended on the west side with fearful rapidity. About twenty miles brought us to the line between the states of Maryland and Pennsylvania, when we again entered upon the latter, and refreshed ourselves at a village called Petersburg.

The next twenty-five miles conducted us through the middle of Fayette county, passing several villages and

numerous farm-houses, to Union, the shire town, which we reached at eleven o'clock. We now pursued our way in the dark to Washington, the shire town of Washington county and seat of a college, thirty miles further, where we arrived at early dawn. Here we found an excellent breakfast ready for us, to which, after the tedious night travel and a biting wind, we addressed ourselves with well-prepared appetites. I began now to find that American stage travelling was no joke; and determined that unless the Ohio river was perfectly free from obstruction, to abandon any further prosecution of my journey beyond Wheeling. The road continued very good till we reached that place, which was about two in the afternoon.

The cold had increased ever since we left Cumberland, and large masses of ice were on the river when we reached Wheeling. The broad Ohio! what sensations it awakens in the traveller's breast when first beheld; flowing in its onward course for a thousand miles;* bearing on its bosom the merchandize of a vast country, and carrying the living freight of the thousands of travellers and emigrants who annually pour into Western America.

We were comfortably housed at the hotel in front of the river, and good coal fires made in our private chambers. Having discovered that, excepting the episcopal church, there was nothing in the dirty muddy town worth seeing, I returned to the hotel and spent the rest of the day in my bedroom. From the window the view of the opposite shore of Ohio presented a study for the painter. A western evening sky, reader hast thou ever seen one? American sunsets in the east of the Continent greatly surpass anything seen in England, but they are exceeded for brilliancy and variety of hue in the west, and this one will ever remain in my recollection as the most perfect in its beauty and radiance.

* From its *source* in northern Pennsylvania fifteen hundred miles long.

CHAPTER XLVII.

THE OHIO RIVER.—STENBENVILLE.—AMERICAN CLIMATE.

As the river navigation was greatly obstructed by the ice, I waited till the afternoon of the next day before a steamboat passed up, which I entered, being desirous of making a visit to the Rev. Mr. Morse of Steubenville, who, it will be remembered by my readers, and the readers of Mr. Caswell's interesting American Notes, has been one of the most active clergymen of the diocess of Ohio from its earliest origin. Mr. Morse was formerly one of only three missionaries west of the Ohio river. Ohio alone now contains above sixty clergymen, and the same section of country more than double the number, besides several bishops; an inadequate number, it is true, for the wants of the population, but much greater than the most sanguine amongst that devoted band of pioneers who, with Bishop Chase, laid the foundations of the western Church, ever expected to behold.

We made slow progress in the boat on account of the obstruction caused by the floating ice to the action of the paddle-wheels. Eight miles brought us to Warrenton, on the Ohio side where several passengers joined us. We stopped again at Wellsburg on the opposite shore, long enough for me to go over it. It had the usual complement of Court House (being a county town) county offices, churches, market place, etc., with glass, cotton and carpet

manufactories. Seven miles further brought us to Steubenville, which I found a large, populous, and well built town. I preached in St. Paul's church, a handsome edifice, the same evening, and spent the residue till a late hour in the society of its excellent rector, whom I found one of the most agreeable men I had met for a long time.

"There," said Mr. Morse, the next day, pointing to an extensive building overlooking the river, "is the great secret of success in planting the Church in the western states, whether ours, or the Presbyterian, Methodist, or Romanists. There are nearly two hundred young females instructed under the Presbyterian system. Who can calculate the influence these afterwards exert in every part of the state, as mothers and teachers."

I was greatly interested by several of Mr. Morse's narratives illustrating the early labours and difficulties of Bishop Chase, whom he had frequently accompanied in his tedious and self-denying excursions among the hills and forests of Ohio. He spoke, however, in high terms of the present bishop, (McIlvain.) I left Steubenville after a visit as full of pleasure and interest as I had been led to expect.

The steamboat in which I took my passage to Pittsburgh the next evening had not proceeded far before the captain began to apprehend a stoppage from the ice, and about midnight, the frost increasing in severity, we were made fast. We had come twenty-two miles of our way, and fortunately were opposite to a small town called East Liverpool, on the Ohio side; but so difficult of access from the blocks of ice and the numerous holes, that no one ventured to cross the whole day. Next morning the ice the whole distance was sufficiently firm, and after numerous falls, and one more serious catastrophe, in which a lad who exercised less caution than the rest, was nearly drowned, we reached land

with our light luggage, and found temporary accommodation at an humble tavern.

Here I met with a gentleman who proved to be the churchwarden of St. Stephen's parish, whose church and modest spire, I had been told, belonged to the "Lutherian" congregation. We walked across the field that led to it, and the warden entertained me with the history of the parish, which was of recent date. They were just he said deprived of the pastoral care of a Mr. Kelly, who had removed to another and a larger parish, and of whom he spoke in warm terms of praise. The church was still hung with its Christmas garlands of evergreen.

Finding that the nearest point through which any public conveyance passed to Pittsburg was at a village about twelve or fourteen miles in the interior, I hired a vehicle, and after an intensely cold ride, the conveyance being an open one, reached a miserable public house kept by a Yorkshireman, where I passed the night, and proceeded by a stage coach from Zanesville at four in the morning. Pittsburg was reached late in the evening. The only place of consequence passed this day was Beaver, a pleasant town on Great Beaver River, one of the tributaries to the Ohio. The road for the whole distance after entering Pennsylvania affords constant views of the latter.

The marked difference in the atmosphere of the interior of the continent and the Atlantic coast, is vulgarly attributed to the timber forests, and the absence of the same degree of cultivation. I was, however, satisfied from an investigation of the subject, which strongly engaged my curiosity, that this conclusion is fallacious. A glance at the physical features of the American continent will, I think, explain the phenomenon. Two ranges of mountains extend from south to north. The Rocky Mountains or western range, by far the highest and longest, twelve

hundred feet above the sea's level, are a continuation of the Andes of South America, and extend to the Arctic Ocean. The eastern, or Appalachian range, commences near the Gulf of Mexico, and approaches within a short distance of the River of St. Lawrence, a thousand miles long. Between these two mountain systems, lies the wide valley, or basin of the Mississippi, the mountains extending in pretty exact conformity to the continent, ranging at right angles to each other. These two lines of mountains produce two slopes to the opposite shores; and the valley between is formed likewise of two inclined plains, whose waters are drained by the great Mississippi into the sea. Thus it will be seen that the superior elevation of the central parts of North America, accounts for the difference of temperature, as an elevation of three hundred and thirty-eight feet is judged equal to a degree of Fahrenheit. The western, or more properly speaking, the interior of the United States' territory, being more exposed to the influence of an elevated and frozen table land, the cold is more severe in the winter. To this must be added the *influence of the ocean* on the coast, which is favourable to a milder and more uniform temperature.

CHAPTER XLVIII.

PITTSBURG.—THE MOUNTAINS RECROSSED.

THE city of Pittsburg is the capital of Western Pennsylvania, the seat of a university, the see of a Romanist bishop, and “the Birmingham of America.”

The latter appellation, if understood as signifying the largest iron, and greatest hardware manufacturing town in the United States, is correct enough; and there is every prospect of its rivalling our own Birmingham in population, size, and the amount of its manufactures before many years. There are about a dozen handsome factories and rolling mills, each sending out from four to seven hundred weight of goods per annum, worth collectively about 290,000 dollars, (£60,000) fourteen foundries, annually converting 300,000 tons of metal into castings, six brass foundries, and forty steam engines, and a number of coppersmiths, gunsmiths, blacksmiths, and silversmiths' shops; cutlery and tin ware and cotton manufactories; extensive glass works, tanneries, and steam flour mills. The estimated annual value of the manufactories of this Western Birmingham I have heard stated at upwards of four millions of dollars.

Nothing could be finer or more advantageous for trade than the situation of Pittsburgh. It occupies the point of land at the junction of the rivers Alleghany and Monongahela, at the head of steamboat navigation; coal and iron abound all around it, and are daily augmenting its wealth. Its population is fifty thousand.

Trinity church, which occupies an eligible position, was erected under the direction of the present Bishop of Vermont, formerly rector of the parish, and reflects the greatest credit on his taste and perseverance. It is a stone Gothic building of admirable proportions, with a fine tower. There is also another church, called St. Andrew's, erected within a few years. During my visit in the city I received calls from both rectors, Dr. Upford and Mr. Andrews. The former was for several years a popular preacher in New York, and is attended by the most wealthy families of Pittsburg. Mr. Andrews was on the point of leaving for a foreign trip to recover his health, which was shattered by over exertion in his parish duties. He has since visited Egypt and Greece; the parish of St. Andrew's is now supplied by another rector.

After several days spent in Pittsburg, I left on Thursday morning for Philadelphia, taking another stage route to Chambersburg which led through Greensburg and Bedford. The latter is celebrated for its springs, which are strongly impregnated with mineral qualities, and are chiefly useful in chronic attacks. In the summer, I was told, Bedford is filled with visitors, who come for health or pleasure, or both. It is charmingly situated among the mountains.

At Chambersburg I took the railway cars for Carlisle, where I had an agreeable meeting with the rector, Mr. Greenleaf. I received my deacon's orders at the time that he was made priest, and had constantly met him in Rhode Island, but this was our first interview in Pennsylvania, to which he had removed about two years. I found him fully engaged in one of the most important of his duties, viz., catechizing the younger members of his flock.

The Church of St. John at Carlisle is one of the finest in the diocess, and several of the first families of the state for respectability and influence are among the parishioners.

The methodists have established an institution here called Dickenson College, which is a great ornament to the town.

I reached Philadelphia in one day from Carlisle, by way of Harrisburg, having travelled in my trip 775 miles. It is utterly incompatible with comfort to make a journey by stage in the United States during the winter season. The coaches, without an exception, are open at the sides, or only protected by a leather *curtain* buttoned to the lower edge of the vehicle; which, with English ideas of comfort, is no protection at all, as the cold air is freely admitted through numberless crevices, and the draughts about one's ears, are, if anything, worse than the full benefit of the wind, which is not always the balmiest in the months of January and December. Why close carriages and coaches, public and private, should be so universally banished I cannot explain. In no country of the world, from the changeableness of the climate, and the severity of the winters, is such a convenience more necessary for two-thirds of the year, but it is a fact which I can *feelingly* attest, that during the whole term of my residence in the United States I never saw one.

CHAPTER XLIX.

AN ELOQUENT PREACHER.—REFLECTIONS.

ONE Sunday, shortly after my return from Ohio, I entered the church of the Evangelist, of which the Rev. Nathaniel S. Harris was rector. The sermon had reference to the rite of confirmation, which was to be administered in the afternoon by the bishop of the diocess.

The message from the preacher's lips gave no uncertain sound. During the first part of his address repentance and faith were held up and enforced with the eloquence of a Paul; "righteousness, temperance, and judgment to come," were topics in the preacher's hands, which arrested the attention, while they excited the terror of the hearers, or caused the tears of penitence to flow fast and freely down many a cheek. Nothing of *gospel truth* was withheld; no leading doctrine of the Bible connected with this theme was concealed; and having reached this point, the Church as the ark of safety—the body of Christ—the New Jerusalem let down from heaven—the expounder and conservator of the divine oracles—the medium of spiritual sanctification, was next set forth as part of that *truth of God* which the preacher (in common with every minister of the Church) is unquestionably bound to proclaim, though how few, comparatively, do so in the faithful and pointed manner exhibited this morning!

I could not but be forcibly reminded on this occasion of a late discussion in one of our periodicals, on the subject

of the English Church's neglect of *popular instruments*, particularly that of preaching, which, secondary as it is in *carrying on* the spiritual life in the soul, is eminently successful, when judiciously employed, in calling it into existence, and in making efficacious the regenerating principle of baptismal grace. In how many instances—alas they are countless!—is that seed allowed to lie dormant, from the pastor's tame use of the important ordinance of preaching. Had our Church the policy of the Italian, Wesley, Whitfield, and Rowland Hill, would never have been the founders of sects. They would have been retained by the episcopal heads of the Church, though, like Latimer the Reformer, they had been permitted to exercise their favourite gift of preaching as itinerants: of course, under certain canonical restrictions, to which we cannot but believe, so long as they could travel about, they would have readily conformed. Thus healthy blood might have been injected into the Church, instead of the creation of formidable rival communions. But it is too late to spend regrets for the past. Rather let the Church's lethargy during so long a reign of night, stimulate to redoubled action, and a wiser policy. The late Bishop Griswold, who was as remarkable for his sagacity as his piety, thus comments on the superior policy of the Roman church:—

“Diversities of opinion, which divide protestants into parties and sects, Rome so *uses* as to increase her numbers, and strengthen her power. In this she ‘is wiser in her generation’ than protestants. We are undoubtedly unwise in suffering things of little or no importance to divide us; and not only unwise but sinful, in suffering such divisions to excite animosities and uncharitableness between those of differing views. If we would all worship the same God and Saviour, teach *essentially* the same doctrines, in the unity of one and the same Spirit, and if all of us *each in*

his own way were to labour in love, the ill effect of our divisions would be very much diminished. They who believe in and practice what is *essential* to Christianity and *necessary* to salvation should love as brethren; and especially at the present time, when the religion of Christ is so powerfully assailed by those who add to God's word on the one hand, and take from it on the other, all who build on the foundation of Christ should unite in one and the same spirit. No believer in Christ should, however, permit his faith to be weakened or disturbed by these divisions; they were foretold by Christ and his apostles; they are a fulfilment of prophecies; and however they may disgrace religion they confirm its truth. And for the encouragement of protestant episcopalians I would add, that if our Church adheres steadfastly to her distinctive principles, and her present standards, she is likely to be a happy asylum for all who would avoid the idolatrous corruptions or the specious infidelity by which the religion of Christ is beset on the right and on the left.*

I am aware of the objections that would be instantly raised to any such "*innovation*"† as I have referred to by two classes of parochial clergy, viz., the old "orthodox," and the modern "evangelical." One would dislike the interruption to his indolent peace and quiet, and the other would dread the contagion of doctrines conflicting with his favourite solifidian hobby. While, however, the Church is recognized by both, and its itinerant preachers' mission does not warrant any course which is calculated to withdraw the people from the parish temple, no one, except the resident clergy themselves, would be inconvenienced.‡ And how

* "The Reformation," p. 128.

† The public are familiar with this cant term in the mouths of Erastian bishops and indolent priests, applied to the judicious restoration of rubrical conformity which their more faithful and conscientious colleagues are aiming to effect.

many a parish would thus be awakened through such instrumentality from its sleep of practical infidelity and indifference on the one hand, and of self-righteous inaction on the other.

Of these two classes, happily, but few representatives are found in the American Church. There is a very small and *very feeble* minority of evangelicals among the clergy, and of the old orthodox—"the high and dry" as Bishop Whittingham calls them—there is only here and there a surviving representative.* A gratifying proof of this was afforded in the General Convention held in Philadelphia last October, (which I attended) when a counter 'Resolution' to one submitted to that body, deprecatory of "certain writings emanating chiefly from members of the University of Oxford in England" was carried by a full convocation; only two clerical and three lay votes being given in the negative.

And yet the laity of the American Church understand their rights as well, perhaps, as the wiseacres of Tottenham and Ware.

* "Yorick's" description of this class is a just portraiture!—"They have comfortable livings, backed commonly by snug private fortunes; they give exemplary dinners; pay visits in roomy chariots with fat wives, fat horses, fat coachmen; they are condescending to curates; in speech rather weighty (not to say authoritative) than verbose—if the latter, prosy; they transcribe their divinity from Stanhope, Claxton, and Pyle; Tillotson is the *ultima Thule* of their theology; beyond this period their church is *in nubibus*. They call the Church "the Establishment"; in rubrical observance they follow their *fathers* (literally) to return to the practice of their *grand-fathers* they consider dangerous "innovations;" some, indeed, preach in a surplice, but that is from laziness, for the species delights especially in the rustle of silk gowns with hugh pudding sleeves; dissent angers them, but popery terrifies; and they would as soon put on the shirt of Nessus as the name of Catholic; their high Church principle may be supposed to have some connexion with ideas of high place, high life, and high living." And he adds with equal justice, "Really, if the Church is to wait upon these ponderous divines, she might just as well turn round for another long sleep, duller 'than the fat weed that roots itself in ease on Lethe's wharf.'"

On Sunday, March 21st, I heard Mr. Van Pelt preach after the morning service in St. Mark's church in Ninth Street. The preacher and his subject much interested me, and I only regretted the smallness of the attendance, it being the poorest congregation I have seen in this city. Mr. Van Pelt supplied the altar on behalf of the rector, who was absent from town; the building deserves no particular notice. The same evening the bishop of the diocese preached in St. Paul's, when the rite of confirmation was administered to a large number. This parish under the care of the Rev. Richard Newton, before referred to, is one of the oldest in the city. The building is large and conveniently constructed, and like St. Stephen's and St. Peter's without that *glare* from a superabundance of white and red which too many of the Philadelphia churches reflect. It is some relief to worship in a church which does not bear marks of being scarcely dry from the never ceasing operations of painter and whitewasher. But such a luxury is short lived in Philadelphia. People in that city treat their churches and meeting houses like grown up children, who have no sooner well looked at a toy and got accustomed to it, than it must be thrown aside for another.

The same remark will apply to the private houses in Philadelphia. Next to the quakerly uniformity which is observable in their architecture and internal appointments, the most wearisome feature to a stranger's eye is the aspect of *newness* which is every where, and in every thing, observable. An old house, like an *old coat*, is regarded by the *spruce* Philadelphians as unfit to be seen by *company*. Northumberland House would be condemned (like a crazy ship) by the city authorities, and converted into a charitable asylum or a jail—and St. James's palace would be presented, as an unsightly nuisance. The bricks and mortar fronts of the citizens' dwellings are, therefore, not less

bright and fresh to the eye than the paint and paper within—the latter being generally preferred, as being, though less costly, more easily *renewed*;—and the constant replacing of new furniture, carpets, etc., for old (i. e. two years or so in use,) gives to each house the genuine appearance of an upholsterer's show rooms. The vulgarity of this taste is relieved, I admit, by a few, though a very few exceptions, among the older families.

On Monday, 29th of March, we left Philadelphia for New York, whence we sailed in the good packet ship *Europe* for Liverpool on the following Thursday.* After a

* THE AUTHOR'S LOG

Our good ship "*Europe*," Edward G. Marshall commander, left the wharf in tow of the steamer "*Sampson*" on the first of April, at half-past two o'clock a.m.; discharged her pilot at 4. Land soon out of sight before a fresh breeze from W.N.W.

Second day. The wind which had hauled to the south during the night continued in that quarter till the afternoon, when it changed to S.S.E.; the night is very fine.—Lat. 40. 15. Lon. 74. 15.

Third day. Wind varied from S.W. to N.W., blowing strong. After dark there was a thunder-storm with vivid lightning—topsail reefed.

Fourth day (Sunday). Wind blew all day from the N.W. Weather very fine—all sails set. Too indisposed to do duty.

Fifth day. Wind from S. to S.S.E. blowing a heavy gale; top sails closely reefed, and the fore sail taken in.

Sixth day. Wind continued south till 4 p.m. when it suddenly hauled to the west, and the ship pitched into a heavy sea, which carried away her jib-booms, bowsprit, cap, etc.—all which were lost; the straining of the vessel excessive!

Seventh day. The storm has subsided; wind in the N.W. A calm succeeded towards noon; in the evening rain fell, and the weather has become squally.

Eighth day. The night was calmer. In the morning a strong wind sprung up from the south, which continued through the day. We have reached Lat. 41. 23. Lon. 50. 25.

Ninth day. Wind blew heavy from S. to S.S.W. with a high sea; constant pitching; a great deal of water shipped; about noon the wind changed suddenly to N.N.W.

Tenth day. Wind has blown strong from the north all day.

visit to the paternal home, we spent the rest of the time in London. Thence we sailed on the 19th of June, in the packet ship *St. James*, and reached New York on the 29th of July. Fortunate was it that we were no later in our English visit, as the first letter after our return to America, brought the mournful intelligence of the decease of a mother, and the other parent survived her only a few weeks.

Eleventh day—(Easter Sunday). Weather fine this day, though strong breezes blew from S.S.W. The "Queen of Festivals" was celebrated by public worship in the cabin, when I said prayers and delivered a short exhortation suitable to the occasion. The captain and several of the crew used prayer books, and all were deeply attentive.

Twelfth day. The wind blew from S.W. all this day: all studding sails set.

Thirteenth day. Wind continued in the same quarter; we are making good progress.

Fourteenth day. The wind suddenly hauled to the north, and died calm.

Fifteenth day. A dead calm all night; day rainy; wind from the N.W. We have reached Lat. 47. 29. Lon. 21. 13.

Sixteenth day. Strong breezes from the N. W.; top sails reefed; night very fine.

Seventeenth day. Wind still from the N.W.; raining heavily, with strong breezes.

Eighteenth day (Sunday). The grateful sound of "land" was the first that greeted my ear this morning. On reaching the deck our eyes were cheered by the view of Cape Clear.

Nineteenth day. Occupied in making our way up the Irish Sea; in the evening the pilot came on board.

Twentieth day. Landed at Liverpool about 10. a.m.

CHAPTER L.

MINISTERIAL PREPARATION IN THE UNITED STATES.

I HAD put my hand to the requisite canonical papers of an old friend (and my groomsman) just before leaving Philadelphia for England, and a few Sundays after my return to the city had the gratification of hearing him preach in St. Stephen's church. William Sydney Walker is the editor of an edition of the collected Latin poets, and was for many years private tutor in the family of Mr. Johnston, a personal friend of George the Fourth when Regent; Mr. Johnston's travels in Russia are well known to the English public. He died of pure grief, occasioned by the early death of a lovely and accomplished daughter during a visit to the West Indies for her health, after which as the family broke up, Mr. Walker prosecuted the study of divinity, and on the completion of his term of candidateship was admitted to orders by the Bishop of Pennsylvania. The American Church does not possess a riper scholar, or a man more thoroughly read in general and theological literature.

The preparatory exercises of a candidate for holy orders in the United States, when fully carried out, are more severe than in England; though the bishop, with the concurrence of his council, the *Standing Committee*, possesses the same power of dispensation with regard to the higher branches of learning. The indulgence (as required by circumstances) is more generally extended in the western dioceses of the country than in the Atlantic States. The ad-

vantage secured by *family influence* and other accidents are, also, pretty much the same as in England, both with regard to examinations and titles.* Mammon likewise has

* Though I may safely affirm that the specimen of an examination by the excellent Bishop Douglass of Salisbury, narrated by a worthy clerical friend of mine in that diocese, has scarcely yet found its parallel in the United States; and this through the check which the institution of the "Standing Committees" have upon the actions of American bishops.

Bishop D. "Did I not examine you a twelvemonth ago for deacon's orders, Mr. L.?"

Mr. L. "Yes, my lord, you examined me yourself in this room."

Bishop D. "Then I'll not trouble you any further."

Though the candidate in this instance was fully prepared for any canonical literary test, being a scholar, and afterwards an author of some repute, yet the cases, I am informed, were quite numerous in which one of Bishop Douglass's successors admitted dissenting ministers to holy orders, after a scarcely severer scrutiny. In a volume on "The present State of the Church," by the Rev. Charles Lucas, is the following:—"I cannot say the number of dissenting ministers admitted to holy orders by the late Bishop Burgess; yet is it not unjust towards the clergy of the establishment who have sons willing and qualified to undergo a ministerial examination and ordination, that if there be an exception to the general rule of a university degree they are refused a trial of their fitness because their fathers have not been able (from some imperious cause) to send them to the university; while the dissenting ministers, the moment that they are willing to conform, are admitted; and yet more early is the admission in the case of a popish priest! The qualification of one of these dissenting ministers, (I have it from the best authority) for the orders of deacon and priest was of the literary kind, most contemptible. It is proper for my brethren's sake, I should state this. We, on our part, have a most memorable and hard case in which Bishop Burgess refused to advance his own great nephew to priest's orders. This gentleman, the son of an English clergyman, had devoted himself to the Church, had acted as a zealous missionary, had been most regularly and episcopally inducted into [deacon's] orders by an American bishop, who himself had his episcopal consecration from the Archbishop of Canterbury; and exclusive of all this, the American Episcopal Church is an original flow from our own pure stream,—yet Dr. Lushington (O, pudor!) is referred to, and interprets the ecclesiastical law of England against his admission into our Church. It seems that this true churchman suffers for his conformity. Had he entered the popish priesthood, there would have been no objection to him. While such anomalies check our extra zeal, and narrow our usefulness, they weaken the best efforts of the laity." p. 79.

the same power in both Churches. It would be unfair to a large class of talented and learned clergy not to admit the notorious fact, that prominence of position and the occupancy of city parishes in the American Church episcopal is no more a criterion of talent or general qualification than in the Church of England; though it must be admitted that a higher standard exists in American cities than the patrons of London livings require, and that several of the *most talented* among the American clergy chance to be at this moment holders of city cures. It would be no difficult matter to point to a score of London preachers in the establishment attended by good congregations, who would not obtain half a dozen hearers in New York or Philadelphia; nor are there more than half a dozen London clergymen, if the odiousness of a comparison may be permitted, who for elocution and pulpit tact, can be considered as at all equal to a fair proportion of the regular preachers in the churches of Boston, New York, Philadelphia and Baltimore, which are a sort of metropolises to the several sections of country where they are situated. It may be argued that this fact is creditable to the religious feeling, if not to the taste of the London congregations, who rightly consider the *mere act of preaching* a very secondary part of the business of the sanctuary, and are satisfied with the other qualities of pastoral diligence, viz. aptness in private oral instruction, with (what is admitted to be a very essential qualification in the spacious fanes of the English metropolis) a good voice for reading and chaunting. These, it is true, are greater desideratums with a large class of Church people than the mere art of *preaching*; but it is equally true, that with another class constantly augmenting by accessions from the ranks of dissent, there is a great and increasing passion for preaching, which the London pulpit at present fails to satisfy. The passion may be the result of

bad education and love of excitement, but as it *exists* it should be turned into a good channel. A Massillon in the pulpit will never lessen the reverence of the congregation for the regular service, nor elevate his office of preaching above that which he fills at the altar.

I take this opportunity of inserting the canonical requisitions for deacons in the American Church, which is made fitting from the fact, honourable to my friend Walker, that he passed the ordeal of the severest scrutiny in every article; his examiners in the persons of Bishop Onderdonk and the standing committee of Pennsylvania being reputed as more stringent in their requisitions of literary qualifications than those of any other diocess in the United States.

CANON V.

Of the Preparatory Exercises of a Candidate for Deacons' Orders.

SECTION 1. There shall be assigned to every candidate for deacons' orders, three different examinations, at such times and places as the bishop to whom he applies for orders, shall appoint. The examination shall take place in the presence of the bishop and two or more presbyters, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops. At the first examination, on the Books of Scripture; the candidate being required to give an account of the different books, and to translate from the original Greek and Hebrew, and to explain such passages as may be proposed to him. At the second examination on the Evidences of Christianity, and Systematic Divinity. And at the last examination, on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitutions and Canons of the Church,

and of the diocess for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the House of Bishops. At each of the forementioned examinations, he shall produce and read a sermon or discourse, composed by himself, on some passage of Scripture previously assigned him, which, together with two other sermons or discourses, on some passages of Scripture selected by himself, shall be submitted to the criticisms of the bishop and clergy present. And before his ordination he shall be required to perform such exercises in reading, in the presence of the bishop and clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his sermons with propriety and devotion.

SECTION 2. The bishop may appoint some of his presbyters to conduct the above examinations; and a certificate from these presbyters that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate: *Provided*, that in this case, the candidate shall, before his ordination, be examined by the bishop, and two or more presbyters, on the above named studies.

SECTION 3. In a diocess where there is no bishop, the Standing Committee shall act in his place, in appointing the examining presbyters required by this canon; and in this case the candidate shall be again examined by the bishop to whom he applies for orders, and two or more presbyters, on the studies prescribed by the canons.

SECTION 4. A clergyman who presents a person to the bishop for orders, as specified in the office of Ordination, without having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to ecclesiastical censure."

The following is the course of ecclesiastical studies referred to in the foregoing canon :—

COURSE OF ECCLESIASTICAL STUDIES.

“IN attending to this subject a considerable difficulty occurs, arising out of the difference of the circumstances of students, in regard not only to intellectual endowments and preparatory knowledge of languages and science, but to access to authors, and time to be devoted to a preparation for the ministry. For, in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge ; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

“In consideration of the above, it will be expedient to set down such a course of study as is accommodated to a moderate portion of time and means ; and afterwards to suggest provision, as well for a more limited, as for a more enlarged share of both.

“Let the student be required to begin with some books in proof of the *divine authority of Christianity*, such as Grotius on the *Truth of the Christian Religion* ; Jenkins on the *Reasonableness of Christianity* ; Paley’s *Evidences* ; Leslie’s *Methods with the Jews and Deists* ; Stillingfleet’s *Origines Sacrae* ; and Butler’s *Analogy*. To the above should be added some books which give a knowledge of the objections made by Deists. For this, Leland’s *View* may be sufficient ; except that it should be followed by answers to deistical writers since Leland, whose works and the answers to them may be supposed known to the student. It would be best, if circumstances permit,

that he should read what the deists themselves have written.

“After the books in proof of Revelation, let the Student, previously to the reading of any system of divinity, study the *Scriptures* with the help of some approved *commentators*, such as Patrick and Lowth on the *Old Testament*, and Hammond, or Whitby, or Doddridge, on the *New*; being aware, in regard to the last mentioned author, of the points on which he differs from our Church, although it be with moderation and candour. During such, his study of the *Scriptures*, let him read some work or works which give an account of the *design* of the different *books*, and the *grounds* on which their respective *authority* is asserted; for instance, Father Simon’s *Canon of Scripture*; Collier’s *Sacred Interpreter*; Gray’s *Key to the Old Testament*, and Percy’s *Key to the New*. Let the student read the *Scriptures* over and over, referring to his commentators as need may require, until he can give an account of the *design* and *character* of each *book*, and explain the more *difficult passages* of it. He is supposed to know enough of *profane History*, to give an account of that also, whenever it mixes with the *sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of *Scripture*. For instance: the student having proceeded as far as the *deluge*, may read some *author* who gives a larger *account* than the *commentators* of the particulars attached to that crisis; and also the principles on which are founded the different systems of *chronology*, all which will be found clearly done in the *Universal History*. In reading the book of *Leviticus*, it will be useful to attend to some connected scheme of the *Sacrifices*; such as is exhibited by Bishop Kidder, in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his discourses.

A more full and interesting interpretation of the *Prophecies* than can be expected from the commentators, will be desirable, and for this purpose let Bishop Newton's *work* be taken.—Between the study of the *Old Testament* and that of the *New*, should be read Prideaux's and Shuckford's *Connections*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as McKnight's or Bishop Newcome's. Let the student before entering on the *Gospels*, read Dr. Campbell's *Introductory Dissertations*. Toward the close of the *Gospels* the subject of the *Resurrection* should be particularly attended to ; for which purpose, let there be taken either Mr. West on the subject, or Bishop Sherlock's *Trial of the Witnesses*.

“After the study of the Scriptures, let attention be given to *Ecclesiastical History*, so far as to the *Council of Nice*. This period is *distinctly* taken, from a desire that the *portion of history preceding it*, as well as the *opinions* then entertained, may be learned from *original writers*, which may be considered as one of the best expedients for the guarding of the student against many *errors of modern times*. The writers of that interval are not numerous or bulky. Eusebius is soon read through ; and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed over. The *Apostolic Fathers* may be best read in Cotelerius' edition ; but there are translations of most of them, by Archbishop Wake and the Rev. William Reeves.—Cave's *Lives of the Apostles and Fathers* may be profitably read at this period.

“This stage of the student's progress seems most proper for the *study* of the two questions, of our LORD's *Divinity*, and of *episcopacy*. The aspect of *early works* on these subjects, best enables us to ascertain in what shape they

appear to the respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that during the first *three centuries*, either the *character* of CHRIST should have been conceived of as materially different from what had been the representation of it by the *first teachers* of our religions; or, that there should have been a material change of *Church Government*, without opposition to the innovation. For the *former* question, let the works of Bishop Bull and the Rev. Charles Leslie be taken, to which may well be added the late controversy between Bishop Horsley and Dr. Priestly; and for the *latter*, Mr. Hooker's *Ecclesiastical Polity*, Archbishop Potter on *Church Government*, and Daubeny's *Guide to the Church*. As the Lord Chancellor King published a book on the *Discipline of the Primitive Church*, in which he has rested episcopacy on insufficient grounds unwarily admitted by many on his authority—let the student read his book, and the refutation of it in Mr. Slater's *Original Draft of the Primitive Church*.

“After this, let the student go on with the *history of the fourth century*, from Mosheim. But it will be of advantage to him to turn to Fleury's *History*, for the *epitomes* there given of the writings of the eminent men who abounded in *that century* and part of the *next*. Let him then return to Mosheim, and go on with that writer to the *Reformation*. Here let him pause and study as the main hinges of *popery*, its pretences to *supremacy*, and *infallibility*, on which there will be found satisfactory matter in Mr. Chillingworth's *Religion of Protestants a safe Way to Salvation*, and Dr. Barrow's *Treatise of the Pope's Supremacy*. Here also let there be read Father Paul's *History of the Council of Trent*. Then let the student resume Mosheim. But it will be best, if, for a more minute knowledge of the *History of the Church of England*, since the

Reformation, he take along with him Collier's *History*—a very able work, but in the reading of which some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the *divines* of the *Established Church* and the *presbyterians*, then known by the name of *puritans*, let recourse be again had to Mr. Hooker's work, and to the *London Cases*. Then let Mosheim be proceeded with to the end.

“After these studies, and not before, let *Divinity* be read in a *systematic* method. Bishop Pearson's *Exposition of the Creed* may be considered as a small system, and, on account of the excellence of the work, is recommended; as also, Bishop Burnet's *Exposition of the Thirty-nine Articles*. Then let a larger system be taken; suppose Stackhouse's *Body of Divinity*, with the addition of the following modern works: *Elements of Christian Theology*, by the present Bishop of Lincoln, and *The Scholar Armed*. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey is to be obtained from the Scriptures, and judicious commentators.”

It seems necessary to this course of study to recommend the *Sermons* of some of the distinguished preachers, who have so abounded in the Church of England for some ages past; and the only matter will be, from among many of great name, to select a convenient number.

“It seems unnecessary to require attention to the history of the Common Prayer, the *grounds* on which the *different services* are constructed, and the *meaning* of the *Rubrics*. Perhaps a careful study of Dr. Wheatty on the Common Prayer, and the late work of Mr. Reeves will be sufficient.

Some books should be read on the *Duties of the Pas-*

toral Office; such as St. Chrysostom *on the Priesthood*, Bishop Burnet *on the Pastoral Care*, and Bishop Wilson's *Parochialia*. It is, however, to be remembered that one reason for studying carefully the Book of Common Prayer, and its Rubrics is, that by the help of these, in connection with what belongs in Scripture to the Ministerial character, sufficient information of its duties may be had.

“A knowledge of the *Constitution and the Canons* should be held absolutely necessary. And it is to be hoped that they will on this account be soon published detached from the journals.

“To set down what books shall be *essential*, no student to be ordained without being *fully prepared to answer* on them, is more difficult. The lowest requisition is as follows:—Paley's *Evidences*; Mosheim with a reference to Mr. Hooker for the *Episcopacy*; Stackhouse's *Body of Divinity*, and Mr. Reeves on the *Common Prayer*; the *Constitution and Canons of the Church*; allowing in the study of the Scriptures, a latitude of choice among approved *Commentators*: it being understood that if the student cannot, on the ground contained in some good commentary *give an account* of the *different books*, and *explain* such passages as may be proposed to him, this is of itself a *disqualification*.

“During the whole course of study, the student will endeavour by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises.”

This course of studies was established by the House of Bishops in 1804, and usually occupies a student three years. It is that which, with such substitutions as are preferred by the tutor, is followed by private students of theology, and ministers from dissenting denominations who enter the Church. The latter are considered as “candidates,” and read English theology for at least six months, when they

are eligible to orders on meeting the usual examination for deacons ; the period of time during which they were themselves students in such denomination, *added* to this period of six months, being allowed to make up the canonical requisition of *three years' candidateship*. In such cases the course of study is necessarily abridged, though the *order* is observed. To instance a case within my own knowledge : two books only on the evidences of Christianity (Paley and McIlvaine) were read, with the "*Analogy*." *O'Doyle and Mant, McKnight on the Epistles*, with *Ernesti's Interpretations* were the only companions in studying the Scriptures ; a smaller Church History was substituted for *Mosheim* ; *Hooker's Ecclesiastical Polity*, and *Bishop Hopkin's "Primitive Church,"* were the only books read on the Church ; and in the divinity course the same student read *Pearson on the Creed, Burnet on the Articles*, and the *Sermons* of Bishops Seabury and Griswold. Time would not allow of a more extended course, and the candidate had already studied divinity systematically ;—but it may fairly be questioned whether a very large proportion of the English clergy have given more than a cursory glance at the leading standards in the foregoing list, while not a few have confined their reading to Paley.

CHAPTER LI.

THE RUBRIC.

Habit with him was all the test of truth ;
"It must be right: *I've done it from my youth.*"
Questions he answered in as brief a way ;
"It must be wrong—it was of yesterday."

CRABBE.

ON Sunday the 25th of September I attended the morning service of St. John's church, in a part of Philadelphia called the Northern Liberties. Like London, the city proper comprehends only a limited district, beyond which houses have extended, and now take in several adjoining villages. The Northern Liberties is one of the out districts, holding much the same relation to its progenitor as Islington to the city of London.

The church of St. John is a cumbrous piece of building. In its interior the churchwardens have, however, shown their good taste as well as their good sense and intelligence by excluding the useless reading desk. The *whole* sacrifice of prayer and praise was offered from the Altar.

The laxity of the English bishops in enforcing the rubrical law, and permitting the gross inconsistencies of costume and ritual observances which our churches exhibit to become by long usage familiarised to the public eye, and consequently regarded by vulgar ignorance, as essential parts and features of "a protestant Church," is now felt in the American communion, and has already produced much dissension in

certain local districts. The inconsistency of practice in the mother Church with the written canon and rubric law induced the framers of the American canons to omit any legislation on the subject of chancels and vestments. What is the result? Clergymen and churchwardens have felt themselves at full liberty to transform, "modernise," and metamorphose their churches to such an extent that scarcely two can be found similar in design, and scarcely one which bears any resemblance to a primitive model. Some look like drawing rooms, others like music saloons, more like methodist meeting houses, and several bear a close resemblance to a theatre, which appearance is aided by the prevalence of bright colours, tinsel and glare. A stranger to church forms stares to see an officiating minister make three distinct exits and entrances, transformed on each occasion from black to white, or white to black; and inwardly asks himself whether *a change of dress*, and the pomposity of six journeys to and fro,* are amongst the essen-

* To the incredulous, who, instead of using their own eyes and ears in this rubrical strife, take for granted the slanderous calumny of infidel editors, and dishonest party churchmen, that the conformist clergy seek to multiply "forms and ceremonies," and who, perhaps, almost start at the above picture of frivolous, and worse than popish, (because *meaningless*) parade, the regular journeys and changes of an anti-"innovating" clergyman on each sacrament day are subjoined. Were such follies even sanctioned by *law*, and the more than partial usage of a century and a half only, no lover of a simple and protestant framed ritual could object to their abandonment, especially on the grounds stated by the Bishop of London:

"First from the vestry to his pew in the black gown; secondly (at the end of the Litany) from his pew to the vestry, to put off the gown, and put on the surplice; thirdly from the vestry to the altar in the surplice; fourthly, (at the end of the Nicene Creed) from the altar to the vestry to put off the surplice, and put on the black gown; fifthly, from the vestry to the pulpit in the black gown; sixthly, (at the end of the sermon,) from the pulpit to the vestry, to put off the black gown, and put on the surplice; seventhly, (when the Communion is over) from the altar to the vestry-room, to put off the surplice, when the black gown

tial features of "the true Church;" and whether a liturgical form of worship *requires* the use of three or more places at which to perform the ordinary duties of prayer and oral instruction?

The evil of this neglect on the part of the Church law makers in the United States is beginning to be felt and admitted, notwithstanding that some affect to treat the matter with contempt, as unworthy of serious consideration. It is felt, particularly by the laity, that if *uniformity* in the words of the public worship is a desirable object, the same uniformity should pervade the internal structure of churches as to their main features. Taste and means may regulate the dimensions, height, and costliness of the altars, but their restoration to the spots whence they have been in many churches sacrilegiously torn down, and the nature of the furniture and decorations belonging to them, should be placed beyond the caprice or idle whims of rectors and churchwardens, or, as frequently happens, *female committees*, whose knowledge of ecclesiastical proprieties is usually very profound. The late Bishop of Pennsylvania strongly recommended the entire rejection of the reading desk, on the ground of its manifest *uselessness*, and the gain effected in *additional room*, and the Bishop of New Jersey wishes to abolish both in the smaller churches and chapels, confining the whole of the devotional part of the service to its proper place, the altar, and using the eagle or moveable Bible stand, from which the Proper Lessons are read, for the sermon, homily or exhortation.* The practice of the

is again resumed to walk home in, rejoicing in anti-"Puseyite" simplicity, and despising "Puseyite pomp."—English Churchman.

* "For what does the pulpit in most of our churches serve but to set the preacher to the greatest disadvantage with the people over whose head he is elevated? For what is a pulpit needed more than a desk? Why not remove the Holy Table back (again) and set it up a step or two on a board platform, with the chancel space before it? Then, as the prayers are offered from the

latter prelate is to deliver the sermon or exposition immediately after the Gospel, (the Nicene Creed being thrown out in this place in the American Prayer Book,) and then to proceed to the Offertory as the English rubric enjoins. This course, especially when no metrical hymn or anthem is sung before and after the sermon, does not allow of any *change of dress*, which the rubric preceding the Offertory implicitly forbids, the Prayer Book no where sanctions, and the custom of the Church immediately after the Reformation, stamps as anti "protestant." By Bishop Doane's plan, which is similar to the Bishop of London's, of which, indeed, it had the precedence (being, in fact, nothing more than a return to the practice of our fathers) the *full service* is seen in its beauty and simplicity, as designed by the framers of our ritual, and as the primitive Christians beheld it. Surely ignorance the most unpardonable of the intention and history of ecclesiastical ceremonies and vestments, or a most factious spirit of opposition against constituted authorities, would object to a return to the decent practice of the English Church when first reformed, which is likewise in close conformity to the order of the primitive—antecedent be it remembered to the days of popery—especially when that return ensures *greater simplicity*, and less display than the practice long in vogue, though at no period sanctioned in the cathedral worship. Our sublime service, in itself complete, is broken in upon by the use of two

altar why not let the sermon or exhortation be delivered *from the reading stand* at which the lessons are read? Why should the human exposition be elevated above the word of God? Why should that which should be simple, familiar, pastoral, parental, be forced into formality by the position of the speaker. Would there not in such an arrangement be less of declamation, and more of exposition; less exhibition of the man, more of the message which he brings? * * * In our smaller churches, where room for the chancel is with so much difficulty obtained, the plan may be adopted to the very best advantage." —Conventional address 1840.

metrical hymns, set to jig tunes, for the sole purpose of enabling the officiating priest to robe himself in his university habit; which if he be a graduate is a piece of ill-timed display on such an occasion, and if not is a positive cheat. Why should the work of the ritualists of the Reformation be marred, and the devotion of the Faithful be disturbed, and the attention of all be diverted from its proper object, by the addition or introduction of two or more *modern hymns, set to modern tunes*, and the treble exit and re-appearance of Mr. priest to and from his frippery, for the sake of announcing to the gaping beholders,

“Hear the words of a doctor of canon law, graduated at the famous University of ——?”

Common sense, and common propriety rebel against such pedantic and popish absurdity!

The New Jersey prelate did not probably foresee when he made his excellent suggestion relative to the pulpit, the opposition it has received on the ground of the *reverence* which is said to be felt for that piece of furniture from long association, and the *ulterior* aim which it is asserted he conceals under it, viz—to banish preaching altogether. To both these objections we may reply in the Yankee mode, by asking the question—What is a pulpit? A dictionary lying before me defines it as “The desk where the sermon is pronounced.” Is not, therefore, the stand, eagle, or lecturn supporting the Bible, where the lessons are read, as much in every conceivable sense *a pulpit* as any other form of stand?—If reverence is felt for any particular style or pattern of pulpit, that feeling is certainly outraged in the modern rostrums which are as little like the pulpits once in use, or a “desk” (which the dictionary defines a pulpit to be) as a reading stand or eagle is unlike the former; nay more so. The octagonal or the six-sided pulpit, the most convenient and handsome form, where, (as in

most English churches) an elevated pulpit is needed, has long since disappeared in the United States, except from a few of the older churches; and the rage for *something new* has brought up a countless variety of preaching boxes, all differing from each other in size and decorations, but maintaining a wondrous resemblance in their uniform ugliness, and the luxurious accommodation afforded to the preacher. An English friend of mine entering St. Andrew's church, Philadelphia, for the first time, in which one of these architectural anomalies rears its cumbrous and tasteless form in the chancel, supposed it to be a high altar, richly and gorgeously decorated (which illusion, the candlesticks, or lamps for gas-burners resembling candlesticks, at the top, renders complete) till the sermon, when—as he was speculating what place the preacher would occupy—no pulpit (like one) being in view, his appearance at the summit of the supposed *altar*, produced the strangest effect imaginable. Several pulpits in which I preached in the same city form a complete saloon, where the easy couch, the mellowed light, and partial seclusion invite to soft repose. In others the hanging drapery and festooned canopy impart to them the appearance of a royal throne. In this particular our American brethren might with great advantage copy the more becoming English examples.

Another feature in the externals of public worship in the American Church, claims a passing notice, viz.—the *music*. Though choir singing is better attended to as a general rule in the United States than in this country, yet the want of an uniform standard in the style and character of the music, is felt in the same degree as by English congregations. The love of *variety* creates a constant change in the selection of chants, anthems, and metre psalm tunes; in which a correct ecclesiastical taste is more the exception

than the rule.* In the larger churches of the city, however, a laudable preference has latterly been manifested for the Gregorian tones; which are executed (as they are de-

* Since my return to England I have attended service in the following churches, and chapels of the metropolis, viz: St. Mary's, Lambeth; Eaton Square church; St. Peter's, Queen-square; St. John's, Westminster; Christchurch, Broadway; the Abbey; St. Martin's, Trafalgar Square; St. Giles's; the Temple; St. Mark's, North Audley-street; Percy Chapel; the Savoy; St. Andrew's, Holburn; St. Anne's, Soho; St. George's, Hanover-square; Hanover, Chapel; Archbishop Tenison's chapel; St. Mary's, Woolnoth; St. George's, Bloomsbury; All Souls, Regent-street; Margaret chapel; St. Paul's, Foley-place; St. Bride's, Fleet-street; St. Pancras, New-road; Regent-square chapel; Christchurch Albany-street; Fitzroy chapel, London-street; St. Marylebone, New Road; Trinity, Brompton; St. Paul's, Knightsbridge; Trinity, Upper Chelsea; the Normal School chapel.

The contrast in the manner of conducting the service, both in the desk and the pulpit, in several of these places of worship to the careless and irreverent performances once exhibited, affords a gratifying evidence of that spirit of improvement which has latterly shown itself in the public performances of the national clergy. But what a fearful *falling off*, all but about half a dozen out of these thirty-two London (!) churches present in altar service, from what our national Church once supplied to her children!! In only four, besides the Abbey, is the CATHOLIC RITUAL of England's Church beheld as the Reformers moulded it; and in these four, as a natural consequence, the devotion of the crowded attendance of worshippers, attests the preference which the intelligent of the English community give to the services of the Church of England when properly exhibited, and their excellent effect—so exhibited over the minds of the worshippers. To suppose, indeed, that any community would *deliberately* give the preference to an ill executed, slovenly performance, over one conducted in the manner *prescribed by its composers*, is to pronounce that community destitute both of taste and common sense. I may add, in parenthesis, that the *music* at several of the largest of these churches—little as there is of it—is another disgrace to the incumbents: or to the parish authorities who oppose themselves to the wishes of the incumbents, to purge the ritual of innovation, and produce something like an approach to decency in the public worship of Almighty God; and who, with the full ability and *materiel* for conforming to the model of St. Paul's, Knightsbridge, care so little for their public duty as to leave the whole musical and responsive worship in the unskilled hands of that worse than superfluous functionary, “the clerk” and the charity children (*en masse*) the screaming treble of these *loft-y* warblers in the former, and their mechanical monotone in the latter, being sufficient to dissipate the devotional feeling of any

signed to be) slower than in those English churches where they have been introduced; though not in the measured and feeling strain that gives them their beauty and effect in the Latin Church. In only one church in which I have worshipped (in Maryland) in which the plain song was used for the whole service, (appointed to be sung) was the time observed, at all in keeping with the character of these beautiful tones, and the effect produced was corresponding. At first pronounced "monotonous" the congregation in this instance soon became so attached to the primitive metres of Ambrose and Gregory that the more modern chants, unless partaking of their character, proved distasteful to the worshippers and were wholly laid aside. "Who," asks a Scotch writer, "that has ever heard the music of the Gregorian chant in the Latin Church, can forget the solemnity, not unmixed with sadness, with which it fills the soul of the worshipper? Whether intoned by devout priests consecrated to God, or by the artless voices of children in the sublimest act of Christian adoration on earth, or at the vespers of each closing day, it seems ever to breathe holiness and heavenly peace. It is related of many devout souls now with God, that they could never hear the Mixolydian song of the Preface without being melted in tears. Sooth, no tongue can be adequate to give an idea of the impression produced by the plain song of the choir. It is full of

but the most inveterate "protestant." What a scandal is it to the Church authorities, that the opera house and the popish chapels, sustained as the latter are for the most part by the voluntary contributions of the poorest class in the community, should furnish better music than our own richly endowed parish churches!!!

In the other department of preaching, the names of Bennett, (the model of a parish priest) Burgess, Cooper, Dale, Dodsworth, Dukinfield, Harness, Ions, Montgomery, Page, Richards, Tyler, and Villiers, occupy (most deservedly) too high a place in public estimation, to be further raised by any panegyric in this note.

history, full of sanctity. While the Gregorian chant rises, you seem to hear the whole Catholic Church behind you responding. It exhales a perfume of Christianity, an odour of penitence, and of compunction which overcome you. No one cries 'How admirable!' but by degrees the return of those monotonous sounds penetrates one; and, as it were, impregnates the soul, without one's ever dreaming of judging, or of appreciating, or of learning the airs which one hears."

It must be a source of regret to every right minded catholic, both in England and America, but particularly in this country, that the wretched practice of *blending* the three services of the *Morning Prayer*, the *Litany* and the *Holy Communion*, should have received the sanction of such general custom; and the regret is increased that a practice so manifestly opposed to the intention of the compilers of our liturgy, and so utterly at variance with the spirit of their general appointments for the public worship of this nation, should find *advocates* even among the clergy! Is it to accomplish the task of getting through the heavy duty within the allotted period, that the musical part, where the choral service is used, is executed with such railway speed: destructive alike of religious enjoyment, and intelligent participation in the language of those portions? In the United States, the revisers of the Prayer Book have so arranged the three services when performed together, as to meet the difficulty in *some degree*, by avoiding repetitions, and a permitted omission of a portion of the Litany [placed in parenthesis] which permission clergymen universally avail themselves of. An increasing number, however, adopt the better plan of celebrating the first two services at the (intended) hour of early morn, and offering the Eucharistic sacrifice at eleven; a practice which has the sanction of one entire diocess, where, at the annual meetings of the

Convention, the clergy and laity attend matins before breakfast, and celebrate the Communion during the recess after the morning's sitting for business.

The advantages of opening the churches for several services during the day, are so great and so obvious, that arguments seem wholly superfluous addressed to conscientious parish priests, whose desire is to do the greatest amount of good to the greatest number of their flock. At a time when want of church-room is severely felt in the populous districts of the town and country, how happens it to have been so overlooked that by this mode the number at present accommodated may be trebled, or even (if there are two clergymen) quadrupled? To say nothing of the advantages of affording servants, and persons from a distance an opportunity of attending church more than once, and of receiving the Communion as often as the rich; (a consideration I would press home to the labour-saving anti-“Puseyite” gentlemen,) the different services could then be executed in a manner more suited to their importance, producing no fatigue to the worshippers; and the temple of God would, by its open porch—its oft-recurring tolls of invitation—and the acceptable incense of the sacrifice of prayer and praise, sent up with due intermissions from morn till eve—present certainly a more fitting type and emblem of the *Temple above* during the eternal Sabbath, than the present wearisome practice of a compound triple service.

Part of a communication which has just come under my eye, in the columns of a London Church journal, advocating this alteration—or rather this return to the orthodox custom of our ancestors—furnishes most completely all the additional arguments in its favour:—

“We would strongly urge the desirableness of offering to the inhabitants of populous districts, especially if there

be a want of church room, the opportunity of attending shorter services and at a greater variety of hours on Sunday mornings than they have at present, in the combined and, to many persons, tedious and fatiguing service of Morning Prayer, Litany, and Communion, with a sermon of three quarters of an hour, or an hour long. Where there are several churches and a due proportion of clergy, this boon might surely be granted, without any difficulty; and even where there is only one church, provided there are two clergymen, we do not see any insurmountable difficulty. It would not perhaps be desirable to interfere much with the arrangement of our ordinary Sunday Morning services, but we would suggest whether some such plan as the following might not be adopted:

“At 8 the Order for Morning Prayer.

“At 9 the Litany.

“At 10 the *entire* Communion Office, including, of course, the administration of the Eucharist. This Communion would be especially convenient for invalids and others, for whom ‘early Communion’ (at eight o’clock) are too early.

“At half-past 11 Morning Prayer, (no Litany) and the anti-Communion Office, with a sermon, but with no administration of the Eucharist, except on the great festivals.

“In the afternoon there might be the Evening Service, with Catechising, and in the evening, the Litany might, we presume, be used, and a sermon or lecture after it. [The Greater Litany was recommended by Bishop Griswold as forming an appropriate third service, before a lecture, when a night service is necessary, and so used by Dr. Vinton at Gracechurch, Providence.]

“To many persons, we are aware, these suggestions and alterations will appear strange and wholly unnecessary,

but, from practical experience, we are convinced that some such division and shortening of our Sunday services would be a most welcome and valuable boon to invalids, aged and infirm persons, mothers who are nursing infants, medical-men, attendants on invalids and children, persons having any particular physical infirmity,* domestic servants, and young children, all of whom, by our present system of combined, unbroken services, and long sermons, are deprived of many privileges and opportunities, which the Church had considerably and affectionately provided for them.† Inva-

* "Long services and long sermons not only counteract medical treatment, and aggravate disease, but send new patients to the doctors. Females of susceptible and weak constitutions are especially liable to injury in various ways, particularly by attendance at churches in the evening: where an "overflowing congregation," stoves and gas-lights combine to render the atmosphere both insufferably hot and most unhealthy; and where, after listening to the exciting harangue of a popular preacher, they emerge into the open air, which is, by comparison, perfectly freezing, we might say *killing*. To this source, and to public meetings, and evening parties, may, in a great measure, be traced the fearful increase of consumption in the present day."

† "We feel it to be too doubtful a point to be introduced otherwise than in a note, but we would venture to suggest whether some consideration might not also be bestowed upon those who have really no valid excuse for staying away from church, or for being wearied or annoyed by the length of the services on Sundays. *As a fact*, many persons, especially young men of active habits, volatile minds, and restless temperaments, are guilty of such conduct; and the question is, whether we may treat them as we would weak brethren, and make such concessions as the laws of the Church admit of, in order to bring them gradually to a better state. Again, there are some persons who, with more or less excuse, *occasionally* take the opportunity of their only weekly holiday to go and see their friends at a distance. On such occasions they omit going to church, because it would so materially interfere with their plans, but they might very likely be induced to attend an early service, of short duration, and some would be heartily glad to do so. We cannot prevent persons, who are confined all the week, from making a holiday of Sunday, occasionally, and therefore it is, we think, worth while to consider whether we should not provide them with an opportunity for public worship which will leave the majority of them without excuse if they neglect it. We have not much fear that by so doing we should sanction or increase holiday-making on Sundays, while it is certain that a con-

lids and aged persons are often tired out, and their ailments very seriously aggravated, by long confinement in narrow pews, and continued exposure to either extreme of heat or cold; while young children are wearied, and very frequently disgusted, with the monotony of remaining in one narrow place for two hours, with little that can interest them, and thus they become an annoyance to every one near them. When we say this, we must not be understood to deprecate the value of discipline for children, but we question the propriety of trying their patience unduly in a place which we wish them to regard with reverent affection. They should certainly be accustomed *gradually* to the services of the Church, and not, as many at present have, at their early attendance, to sit for two long hours in a strange place, where they must neither move nor ask a single question. How often have we pitied poor little charity-children, thrust up into the highest and most distant and dark corner of the church, where they can hear nothing but the organ, and where they must, in warm weather, be almost stifled with the closeness of the atmosphere; without permission, and almost without power, to move, during two services, (one of great length,) and two long inaudible, or unintelligible, sermons. We can hardly wonder, if after they leave school, they avoid a place which must be associated in their minds with irksome monotony, and unrelieved weariness. Upon domestic servants, a division and

siderable amount of good would be effected. Then there are others, who follow their callings the greater part of Sunday, such as cabmen, omnibus-men, policemen, watermen, barbers, etc., who, from their very numbers, are worth a thought."

This suggestion deserves a more prominent place than that of a note. But if the London clergy do not speedily second the large-minded plans of their diocesan, and (to use an Americanism) "walk up to the work" before them, the "City Mission Society" which is *practically* a perfectly organized episcopal association, will be beforehand with them amongst this hitherto neglected class.

shortening of the services must confer a most valuable benefit, as nearly all might then go once, if not twice, to church on Sunday, if their employers were disposed to afford them facilities. Where there was the daily service, say Morning Prayer at 8, and Evening Prayer at 7, there might be Litany at 10 or 11, on Wednesdays and Fridays, and this latter would afford two more opportunities a week for the classes whose claims we have been urging. We are quite confident, that if the plan we have here suggested were tried, and persevered in, we should, in time, obtain many worshippers, and those more willing, cheerful, and sincere. This would be the most legitimate, the most immediate, and the most economical 'Church Extension,' even though an additional clergyman or two were required in large parishes. We are no great admirers of novelty in our public services, except where novel obedience is substituted for 'old-fashioned' disobedience, but we cannot help thinking that the novelty, as well as the variety of this arrangement, would be no undue or ill-timed concession to the temper and spirit of the times. This would not be against the law of the Church; whereas concessions are constantly being made in the very teeth of her laws, and in violation of the consciences of the clergy, and the privileges of the laity."

With regard to a distinct hour of service for the Litany, recommended by this writer, it may be remarked that it is the opinion of eminent rubricians, that the word "Sundays" in the rubric appointing when the longer Litany shall be sung, was originally either a clerical or a typographical error: that service being peculiarly a penitential supplication designed exclusively for Wednesdays and Fridays (hence called "Litany days") and on other fast days "when it shall be commanded by the ordinary." On Sunday, as a festival, the shorter Litany in the Morning Prayer was

alone designed to be used by the Church. The conjecture is more than reasonable; and accords with the opinion of Bishop Griswold (expressed at the Convention of his diocese during my connection with it) on the inexpediency of lengthening the period of worship by the common practice of lumping the three offices in the morning worship: "a powerful obstacle," he stated, "to the increase of the Church in America." Bishop White also recommended the correction of this abuse. The evil is magnified in England by the greater length of the Litany, the unavoidable repetition of Creeds, Pater Nosters, and Collects, and the introduction of the Anthem; which, added to the metre singing, forms a service of such fearful length, that (whilst its oppressive weariness, especially when all read,* does not *warrant* de-

* The indolent practice of reading what is designed and *set down* to be sung cannot be sufficiently deprecated. Thus the beautiful variety of our service is unperceived, unenjoyed by the catholic worshipper. When in the metropolis, for instance, every parish church and chapel possesses the materials (with proper training doubtless among the school children) of as good a choir as that at the cathedral, the Temple church, Broadway and Margaret-street chapels, etc. how culpable is the negligence which omits all attention to this important part of the public worship of Almighty God. How are the three hundred well paid clergy of London employed, that they leave an important part of the duty which is especially assigned to them by the laws of the Church, to the direction of ignorant and incompetent parish subordinates? Was the unrivalled worship of the Anglican Church thus burlesqued in the days of King Edward, and Queen Elizabeth? The following directions, from the latter's memorable "Injunctions" to the clergy of her realm, show that the slovenly practice of reading (and in wretched style too, in nine out of every ten of our churches) forty or sixty pages of ritual, by parson, clerk, and charity children, was never the mode of worship intended by the martyr Reformers, when they framed the offices of England's Reformed Apostolic Church:—

"Item. Because in divers collegiate, and also some parish churches heretofore, there have been livings appointed for the maintenance of men and children to use singing in the church, by means whereof the laudable service of music hath been had in estimation, and preserved in knowledge: the Queen's Majesty, neither meaning in any wise the decay of any thing that might conveniently tend to the use and continuance of the said science, neither to have

sersion of the Church, and a relinquishment of her privileges) fully accounts for the extensive disrelish for the services of the national sanctuary—so different from the attachment manifested by Romanists to their public worship, and the preference given to the shorter religious services of the conventicle. The present Bishop of Chester has remarked that a few, *very few* alterations in the liturgy would “reconcile millions of dissenters to the Church;” an assertion which no one can doubt. How tremulously responsible are those parties who oppose every effort on the part of some of our clergy to correct an existing evil by conforming their practice to the judicious directions of the RUBRIC, for the multitudes who are lost to the Church on account of an evil so easily corrected!

It will not, perhaps, be considered as irrelevant to notice in this place, that unhappy and unnecessary strife which has latterly disturbed the peace of the Church at home on the sub-

the same in any part so abused in the church, that thereby the Common Prayer should be the worse understood of the hearers, willeth and commandeth, that first, no alterations be made of such assignments of living, as heretofore hath been appointed to the use of singing or musick in the church, but that the same so remain. And that there be a modest and distinct song so used *in all parts of the Common Prayers in the church*, that the same may be as plainly understood as if it were read without singing, and yet, nevertheless, for the comforting of such that delight in musick, it may be permitted, that in the beginning, or in the end of the Common Prayer, either at Morning or Evening, there may be sung an Hymn, or such like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised, having respect that the sentence of hymn may be understood and perceived.

“Item. That the churchwardens of every parish shall deliver unto our Visitors the inventories of vestments, copes, and other ornaments, plate, books and specially of grayles, couchers, legends, processions, manuals, hymnals, portuesses, and such like, appertaining to the church.

“Item. That weekly upon *Wednesdays* and *Fridays*, not being holy days, the curate at the accustomed hours of service shall resort to church, and cause warning to be given to the people by knolling of a bell, and say the Litany and Prayers.”—Queen Elizabeth’s Injunctions, p. 10.

ject of rubrical conformity. Never was a civil war commenced and prosecuted on such trivial and absurd grounds! Several diocesan bishops acting in their lawful capacity as ordinaries,—with the simple and obvious purpose of correcting an useless irregularity in the mode of conducting public worship, and of directing the parish funds for benevolent objects, through the legitimate channel of the Offertory—directed, or merely suggested to their clergy the observance of certain neglected rubrical directions in the Prayer Book relating to the celebration of the Communion office. Who, but the open contemners of law would resist such an injunction from the episcopal head? Admitting that these proposed “changes” in one (and only *one*) of the public services are in no possible degree prejudicial to the established “protestant” principles of the English Church, and intrinsically unimportant, which many of the non-complying clergy concede, then,—on what ground, it may be confidently asked, is the refusal to introduce them justified, *provided clergymen hold themselves bound by the laws of their own Church?* This is the only light in which to view the matter. It is a simple question; which is easier *evaded* than answered. To quote a text of Scripture, or to broach an irrelevant discussion on “the comparative claims of doctrines and ceremonies,” etc., are only the evasions of shuffling expediency. We cannot believe that a tenderness for the consciences of their people is the acting motive with men whose course of action stirs up in their parishioners all the latent feelings of rebellion against the constituted authorities of the Church. If the episcopal mandate required anything calculated to wound the most tender conscience, the case might be different—but this is not pretended. The only obstacle urged, is the distrust which so slight an alteration in the order of the public service is calculated to produce amongst the laity in their spiritual teachers—an ap-

prehension that the movement is towards Rome. But who first suggested this bugbear, is the question? Was it not made the watchword of a party?—though the proposed improvements have no possible symbolical reference to any thing peculiarly Romanist either in doctrine or practice; and it may be confidently asked, Would a general and simultaneous compliance with episcopal directions by all parties in the clerical ranks, accompanied (if necessary) with a simple explanation of the reasons for the alteration, have produced any dissatisfaction, or opposition amongst the laity? Not, it may be confidently affirmed, in a single instance! Nay, if the public mind were not in so great a degree misled by those filling the ministerial office, who, forgetful of their obligations, encourage popular resistance to episcopal authority, the intelligent laity would see in the highest officer of the Church, a guardian of their own rights and privileges against priestly encroachments; and in the strengthening and upholding of the full dignity and prerogatives of the episcopal office, a certain security against an abuse of the pastoral office. It will scarcely be irrelevant to suggest the enquiry,—what does a minister of the episcopal Church of England promise before he receives his commission from the hands of the chief pastor?

Let the office of ordination furnish the answer:—

After assenting to the searching question whether “he thinks he is truly called according to the will of Jesus Christ, and *according to the Canons of the Church* to the ministry of the same?” and promising in detail a compliance with the Church’s requirements, the bishop asks the candidate:—

“Will you reverently obey your BISHOP, and other chief ministers, who, according to the Canons of the Church may have the charge and government over you, *following with a glad mind and will their godly admonitions?*”

To which the candidate for the diaconate replies before the witnessing congregation :

“I will endeavour so to do, the Lord being my helper.”

To make this engagement *doubly binding*, the same party when advanced to the higher office in the sacred ministry—the full priesthood—renews this vow of obedience to the bishop, adding another “to submit himself (also) to the godly *judgment* of his superior.”

Which engagements, so publicly and emphatically made, and inseparably bound to his soul by the seal of the Holy Eucharist—then partaken on his bended knees—an honest man will respect.

A *knave* only, and an arrant one, will set his bishop's injunctions at defiance ; treat contemptuously his brotherly suggestions ; and claim it a mark of his “gospel freedom” that he is independent of episcopal interference. Nor does the “evangelical” preaching and creed of such a man exonerate him from the imputation of wilful dishonesty.

But there are other engagements binding on every instituted minister of the Church (“evangelicals as well as “Puseyite”) which, however little regarded by those whose resistance to “episcopal interference” is a test of their “evangelical” soundness, bears still more expressly on this subject.

In the “Letter of Institution” which a rector or vicar receives from his bishop, the new incumbent is only “licensed and authorised” to hold his cure while “complying with the rubrics and canons of the Church, and with such lawful directions as he shall at any time receive from the bishop.” He is further admonished “faithfully to feed that portion of the flock of Christ intrusted to him ; not as a *man pleaser*, but as continually bearing in mind that he is accountable to [his bishop] here, and to the Chief Bishop, and Sovereign Judge of all hereafter.”

Nor is this all : The interpretation of the rubrics, by the Church's rules, rests with the bishop, who is the only and, if he chooses to exert the legal as well as inherent powers of his office, the *final* arbiter in every dispute which may arise between a minister and his congregation. In addition to which the Canons of the Church, by which *every* clergyman is solemnly bound, as distinctly assign to the episcopal officer the jurisdiction in all matters relating to the Ritual. The directions for the regulation of our public worship are few and simple ; their observance easy, and if even complied with *minutely* would never have awakened the hostility of the laity but for the factious objections of indolent or demagogue priests, to whom the peace of the Church was a secondary consideration when their own ease or temporary popularity was the object to be secured. That some few have acted ignorantly it is charitable to believe ; not so with those who took a prominent *lead* in their resistance to " episcopal interference."

A more upright and catholic minded course on the part of those clergy whose act of contumacy has been a signal for the lower ranks of Church officials to copy their spirit, would have saved the latter from that unenviable fame which they have in several cases obtained, by their delicate apprehension of the relation subsisting between subordinate parish authorities and the episcopal heads of the Church. Had they informed themselves of the historical, as well as the received meaning of the term " protestant," and of the custom of other " protestant" Churches and Communion ; had a little information on these points being obtained from the proper source, before memorialising the episcopal officer, and in said memorials, protests, and vestry speeches determining what are, and what are not, the *distinctive features* of a Reformed Church, they would have escaped the position which they now occupy : a better course this than

taking the sagacious judgment of the Sunday newspaper press, or even than forming their opinion on the partial decisions of the more respectable daily journalists, whose sphere of criticism, however wide, is certainly not legitimately extended to this discussion. If these gentlemen of the daily and weekly press do not write *ignorantly* when they take up their pens to proscribe "Puseyism" even in the innocent form of rubrical conformity, they only show how glaringly truth and facts are perverted for party purposes.—But a steady perseverance in the path of duty on the part of the clergy, will neutralise this (usurped) influence in the Church, and in time reconcile even her now malcontent members to those admirable provisions for their spiritual wants, and that decent and significant formulary, which the English Reformers bequeathed to this nation. Though the former has been criminally neglected, and the latter obscured by modern innovation, the duty is no less binding on the clergy to carry out the one, and exhibit the other to the letter. In this they are justified in resisting to the utmost the unauthorised interference of official subordinates and their mobbish backers: strong as may be (for a time) the faction which instigates the opposition, and *influential* as may be the political organ which sanctions and applauds the outrage.

The following from Dr. Jarvis's work entitled "No Union with Rome," is deserving the attentive regard of these open-mouthed advocates for a "protestant Church," who, as Dr. Jarvis's account shows, must, *to be consistent*, be contented to rank themselves with dissenters from the Church, and the opponents of protestantism on the Continent, its original birth-place.

"I pass on to that third definition of popery which Mr. Hallam calls 'the last and most enlarged sense,' and 'which,' he says, 'the vulgar naturally adopted ;' I mean

that which makes it extend to CEREMONIES AND ECCLESIASTICAL OBSERVANCES.

“Under this head must be included, 1. The presbyterians of Scotland of all sects ; 2. The Independents and other dissenters in England calling themselves “protestants ;” and 3. the Congregationalists of this country [America] and the descendants of the Scottish Presbyterians, with the various sects which have emanated from them. All these accuse the Church of England and our Communion of *popery* in our ceremonies and ecclesiastical observances. The use of a prescribed ritual, from which it is not lawful for the minister to depart ; the celebration of festivals, such as Christmas, Circumcision, Epiphany, Easter and Whitsuntide ; the observance of fasts on stated days and seasons, such as Wednesdays and Fridays, Emberdays, Lent, Passion Week, etc. ; the commemoration of saints on special days ; daily worship without sermons, etc. ; the wearing of surplices, and other ecclesiastical habiliments ; the sign of the cross in baptism, the use of altars, kneeling at the reception of the elements in the Lord’s Supper, and communion of the sick ; the ring as a token and pledge in marriage, and bowing at the name of Jesus ; are all objected to as ‘popish,’ consequently any increase of such observances, as reverence in entering a church, bowing towards the altar, placing a cross over or upon the altar, burning lights upon the same, are all looked upon as the sure indications of a desire to return to “popery.”

“But they who make popery to consist in these things are little aware of the dilemma into which they bring themselves ! *There is not one of these observances, which is not in use among some one or other of the protestants either of the Evangelical or the Reformed Communions on the Continent of Europe.* The use of a prescribed ritual is, I believe, universal. One of the pastors of Gene-

va told me they were about to alter their liturgy ; and upon my asking—in what respect? he said, to bring it nearer to the Church of England, especially in responsive worship. This desire to make their worship more fervent by the united voices of minister and congregation, has already shown itself in the liturgy of the Canton of the Grisons, to which reference has been already made, as published by their synod in 1831. They have a Litany which, in substance, accords with ours ; and in many of their services, especially in that for the Communion, the responsive mode of worship is introduced. At Zurich, though the old system of prayer by the minister's voice only is preserved, I held the prayer book in my hand through the whole service, and can aver that not a word was uttered which was not in the prescribed ritual. The festivals of Christmas, Easter, Ascension and Whitsunday, with the Mondays following Easter and Whitsunday, are celebrated. Passion week is observed by services every day, and there are special services for Palm Sunday, Holy Thursday (or High Thursday as it is called, in commemoration of the institution of the Eucharist) and Good Friday. There are also regular week day services, morning and evening, and lectures two or three times a week. Such is the practice of the Calvinists.

“ Among Lutherans, there is the closest conformity to us in rites and ceremonies. They observe all the festivals and fasts and saints' days which we do. In some of their churches, as for example, in Wirtemberg, and I believe in Baden, they wear surplices ; not merely the simple garment of white linen which we use, but the more ornamented and costly garment used in the Church of Rome. They use the sign of the cross, not only in baptism, but in consecrating the elements in the Lord's Supper. They have altars with lights burning upon them, and not merely a cross, but

a *crucifix*, in the centre. They kneel when they receive the elements, and administer the wafer, as the Church of Rome does, by putting it into the mouth of the recipient. The Communion is administered in private to the sick. The ring is used in marriage, and they bow at the name of Jesus. Let it be observed that these are THE ORIGINAL PROTESTANTS. If our ceremonies and ecclesiastical observances are popish, then were Luther and Melancthon *eminently papistical*."

CHAPTER LII.

GENERAL CONVENTION OF 1841.

THE following week the General Convention of the Church commenced its sittings in St. Paul's, New York. As this meeting of the great council of the Church is perhaps the most interesting and important occasion recorded in my American journal, a detailed account of it may not be unacceptable.

St. Paul's is the second church for size in New York, and well adapted for the services which were solemnized within its walls on Wednesday, October 6th. The entire body of the church was filled by the clerical and lay delegates, the former in their collegiate gowns occupying the middle portion. At ten o'clock the bishops, full robed, entered through the great western door, and proceeding up the centre aisle took their places in the chancel. What an interesting group was that! The first in the procession was the venerable presiding bishop, his head whitened with seventy-five winters, twenty of these spent in the active, unceasing labours of the episcopate; his form still erect and manly, though his countenance is deeply furrowed, bearing the marks of intense concern, inseparable from "the care of all the Churches," and a field of diocesan labour more severe than any other in the country. Following the primate, the reverend form of the Bishop of Virginia appears "with shaking hands and whitened locks, an appropriate representative and successor of the apostles."* Next

* Bishop Henshaw's Life of the late Bishop of Virginia, p. 310.

comes the Bishop of Illinois, athletic in form, yet showing the lines of care, and an aspect of ill-concealed restless anxiety. How instantly does the imagination follow him to the hills and prairies of the west, where his pastoral crook, swayed with wisdom and judgment, has gathered so large a company of converts "obedient to the faith," whose children shall call him blessed; and where his persevering industry has raised up *two universities*.

"Ever witness for him
Those twins of learning."

Bishop Griswold occupied the right of the altar, and Bishop Moore the left. Two priests read the Morning Prayer and Litany at the reading desk, and four deacons served the table by lifting the oblations, and distributing the remaining elements after all had communicated. The Communion service was divided between the two senior prelates.

The sermon was preached by the Bishop of New York, from the text "For whom he did foreknow them he also did predestinate." It was a note of peace, like the Articles of the Church; and was designed to produce harmony and peace among the assembled representatives of the Church, by pointing out the *common ground* on which they stood with regard to controverted points of theology; and the effect was apparently such as was intended. After 1075 persons had communicated, there was an interchange of greetings between the members of the Convention. This affecting scene was thus described by a clerical eye witness:—

"What a meeting of Christian brothers! Brethren beloved, long separated, and labouring in different portions of their master's vineyard, were permitted to see each other again in the flesh. It is not for the pen to tell what was

felt amidst this brotherly shaking of hands—the affectionate smiles, salutations, enquiries, congratulations and rejoicings—God be praised for such a meeting,—such a privilege. It was worth travelling a long tedious journey for—a type of what God’s children will experience in the land of life and bliss.”

The session of the General Convention lasted a fortnight; the house of clerical and lay deputies occupying the body of the church, and the bishops a consistory room adjoining, which was appropriately fitted up for the occasion. Some alterations were made in existing canons, and five new canons were passed. One of these related to the absence of a clergyman from his diocess without sufficient cause; another to the election of missionary bishops to the office of diocesan bishop, in which the canon directed that a majority of the bishops and standing committees should concur before such translation should be legal; and another, on the trial of bishops, requiring the concurrence of two thirds of his own rank, and fixing seven as the quorum of episcopal judges, besides the presenting prelate.

Many things were debated, and much eloquence lost in an effort to obtain the enactment of a canon to authorize the consecration of foreign bishops under certain limitations, in order to give Texas and Liberia episcopal supervision; but a large majority of the lower house withstood the proposition, and likewise returned a proposed canon, sent in by the house of bishops to create a new class of unpreaching deacons.

The Rev. Dr. Jarvis, as Historiographer of the Church, submitted a collection of manuscripts, with the accompanying note which will speak for itself:

“Right Reverend Fathers in Christ,
“Having been honoured by the General Convention of

1838, with the appointment of 'Historiographer of the Church,' I think it my duty to report to the House of Bishops, with whom the resolution originated, the progress which has been made.

"It seemed to me that in order to effect the object proposed, it would be necessary, if possible, to settle several contested points, in such a manner as to satisfy both learned and unlearned readers. This could be done in no other way than by laying before them in English, that evidence which is now locked up in foreign languages, and scattered through a great number of volumes, and which, from the scarcity of public libraries in our country, is inaccessible even to persons who by their education are fitted to examine the original authors. It is obvious, indeed, that this cannot be done in the whole course of ecclesiastical history, without swelling the work to an enormous extent. It must be confined, therefore, to points of great importance; and with respect to the rest, much must be left to the fidelity and accuracy of the historian. But if he be found faithful and accurate in the discussion of these important points, he will establish a character, both as a reporter and a judge, which will make his readers more ready to trust him when called upon to credit his assertions.

"The exact time of the birth and death of our Saviour, the key stone by which prophecy as well as history must be sustained, seemed to be one of those important points. This I have attempted to ascertain; and the attempt has succeeded beyond my most sanguine expectations. With no theory to sustain, and fearing to be misled by the theories of others, I have made use of modern writers, only so far as to be led by them to their authorities. In all cases where it was possible, I have gone back directly to ancient heathen as well as Christian authors, as being in the language of your resolution, 'the most original sources now

extant.' Not only has every question been settled on their testimony, but the testimony itself has also been exhibited. With regard to Latin writers, the original text has been generally subjoined. The fear of swelling the work too much, and increasing the expense of publication, has prevented the addition of Greek quotations; an omission which I regret, but which I have endeavoured as much as possible to remedy by exact references.

"I have laboured hard to finish the work before the session of the present Convention; but the cares of a parish, the necessary instruction of pupils, and domestic afflictions have rendered it impossible to get it ready for the press. I am obliged, therefore, to lay it before you in an imperfect state, but it is sufficiently advanced to show its plan, its object, and its success.

"If it be honoured, Right Reverend Fathers, with your approbation, I propose, after it is published, to add some other dissertations which are nearly ready for the press, and then to go on with the Ecclesiastical History down to the great schism by which the Catholic Church was rent in the fifth century. Whether I shall be able to accomplish this, or more than this, depends upon the will of Him 'to whom alone belong the issues of life and death.'

"Being unable myself to attend the General Convention, I have requested my assistant, the Rev. John Williams, to proceed to New York, for the purpose of submitting my manuscript to your venerable body.

I have the honour to remain,
 Right Reverend Fathers,
 Your faithful Son and servant in the Lord,
 SAMUEL FARMER JARVIS.
 Rector of Christ Church Middletown."

The letter and manuscripts were referred to a committee

consisting of Bishops Hopkins, Doane, and Whittingham, who reported—

“That they regard with great satisfaction the progress which the learned author has made in preparing for the press the first volume of the series, which his appointment as Historiographer was designed to bring forth; and consider it a duty on the part of the Church to give all the encouragement in their power to its publication. It appears to them, as well from the synopsis of its contents, as from the best examination which their limited time would allow, to be a thorough and comprehensive analysis of all the evidence extant, whether sacred or profane, upon the most difficult and important points in ecclesiastical chronology, namely, the precise years of the birth and death of our Saviour, the Lord Jesus Christ. And the committee take pleasure in the acknowledgment, that notwithstanding their familiarity with the author’s long-established reputation for deep and accurate learning, they were struck with the extraordinary research and exact fidelity exhibited in the work submitted to them, and hail its production as being calculated to reflect honour upon himself, and the body to which he belongs. With these views the committee respectfully recommend the following resolution:—

“*Resolved.*—That the House of Bishops receive with great satisfaction the first volume, introductory to the Ecclesiastical History of the Rev. Dr. Jarvis, their Historiographer, now ready for publication. They have examined, and approve the plan of the work, and commend it to the patronage of the Church.”

A correspondence conducted by the presiding bishop with the Archbishop of Canterbury and other foreign prelates, on the subject of clergymen passing to or from the jurisdiction of different national Churches in Christendom was laid before the House of Bishops, and the canon relating

to letters dismissory was remodelled to meet the case ; copies of which, accompanied by expressions of fraternal regard from the American bishops, were directed to be sent to the said primates. May the day be not far distant when the Communion of all Churches, as parts of the ONE SPIRITUAL BODY OF BELIEVERS, shall be as it was in the first three centuries. "Each bishop" we are informed, "could then give to any member of his Church who might visit foreign countries, commendatory letters which, on being presented to the most remote Churches, secured his immediate admission to all the privileges of Christian fellowship,"* This fraternal intercourse, it is believed, will soon arise when the Roman bishop exchanges his triple crown for a mitre, and the various churches now in bondage to that prelate renounce their condition of dependance on a modern and usurped headship.

Another resolution which was taken at this Convention, related to the preservation of the *records* of the consecration of bishops, which directed that the librarian of the General Theological Seminary should be the Register of the same, to be kept in the Seminary library.

But the most really important resolution to the Church population of the country, passed by both houses at this Convention, was the following, which will speak for itself :

"*Resolved.*—That in view of the rapid increase in the population of the United States, and also in order to carry out fully her parochial organization, it is the opinion of this Convention that the Church should call the attention of her members to the duty of providing more ample FREE SITTINGS."

The American Church has been (unfortunately for the

* Palmer's History of the Church.

millions which her exclusive system of church accommodation has lost to her) much *too late in the day* in this part of her duty. But is not our own Church to blame for setting the example, though in a modified degree, to her American daughter of "uppermost rooms" and "chief seats in the synagogue?"—a practice perfectly antagonist to the parochial system and the spirit of our national Church. To carry the parochial system out on catholic (*i. e.* Christian) principles, pews, board partitions, separating patrician from plebeian worshippers, fee'd attendants, and sundry other anomalies which still linger about our parish temples must be banished from the sanctuary of the "poor man's Church." The catholic-minded Church benefactor who will *chair* a new church or chapel, confers the benefits of public worship and pulpit instruction on thousands, whilst he who *pews* it, excludes thousands from these inestimable benefits; while securing (illegally) accommodation to only a few hundred. "The squire's pew" though very convenient and agreeable to those who desire to carry into the temple of God the privacy, exclusiveness and personal luxuries of home, is one of the most odious and un-catholic anomalies of our rural sanctuaries; and the elevated box-pens set apart for the wearers of silks and jewellery are as unpicturesque as they are anti-Christian. In what other country of Christian Europe is this "protestant" *pew-syism* to be witnessed? Where else but in "protestant England" is the altar, and the priest, and the pulpit partially obscured, and the sound of the worship intercepted, and the *tout ensemble* of each beautiful church destroyed by similar deformities? In this much needed reformation, the strictures of Mr. Gresley, in his recent work on "The real danger of the Church of England" on those who "dare to aver that the restoration of the genuine service of the English Church is an approximation to "popery," equally apply.

“The folly and falsehood of the accusation” he writes “would be its own refutation, if it were not for the incredible prejudice that abounds. No doubt it is right to make due allowance for honest prejudice. But when thousands of souls are perishing around us for lack of Christian sympathy; when many are leaving our ranks for dissent, and some beguiled to Romanism; when too many of our old hereditary worshippers in the Church of their fathers, are, it is to be feared, dragging out their lives in a listless indifference, making no progress in warmth or vital godliness, and this mainly in consequence of the absurd negligence and want of propriety which prevails in our Church service—it is surely no time to listen to the prejudices, or regard the calumnies, of those who maintain the monstrous paradox, that the restoration of the genuine service of our Church is a recurrence to popery. Honest prejudice deserves to be respected, but such mischievous absurdity must be confronted and exposed.—But it is not only the public service of the Church that needs to be thus revived. The whole personal intercourse between the clergy and the people requires to be placed on a better footing; and this as regards all classes, but especially the young. How almost universally does the parochial pastor lose all influence over the youth of his flock as soon as they leave the Sunday-school! How commonly do they fall into sin and indifference, and never, alas, return to the fold! Much, very much is wanting to give the parochial pastor that religious influence over his parishioners which shall enable him to be their guide through the thorny paths of life, and train them for Heaven and happiness.”

The sad truth of these remarks is verified in the success of a dissenting society styled “the London City Mission.” The success of this league in the large parish of Islington was made the subject of boast at a late public meeting

which curiosity and the name of a *clerical secretary* (!!) on the printed circulars led me to attend. In a populous district of Islington a woman, though "sitting under the ministry of one of the most *evangelical* clergymen" in that favoured region, "was unable to answer the most simple question relating to her belief as a Christian" propounded to her by the dissenting 'missionary' from the want of oral instruction. The mere *preaching* to which she had been accustomed to listen having never communicated to the mind of this benighted person a single definite idea : a statement which, judging from a discourse delivered in my own hearing by a preacher of some celebrity in the same quarter I am fully prepared to credit. This may be a digression ; but will it be believed by a future generation, that in a parish containing 56,000 souls all the churches were, in the nineteenth century, closed against the parishioners, famishing for their "daily bread," morning, noon, and evening of each day except Sundays and the greater Festivals ?—and that the Holy Communion was only celebrated *once a month* ? The practice of the clergy of Islington, whose solemn engagements are thus slighted (whilst they make no scruple to receive the comfortable incomes of their cures) is shamed by the example of a dissenting congregation in that parish, which for the last ten years has maintained daily service at 6 a. m. and 5 p. m. ; on Sundays, prayers at 6 a. m., again at 9 with Communion and a sermon ; at 10 the Communion, prayers at 3 p. m., and at 6 (with preaching) ; on Wednesdays and Fridays (in addition to the stated matins and even-song) the Litany at 9 a. m. with preaching, and catechising at 3 p. m. By this arrangement a small unendowed chapel, furnishes through its irregular channels, spiritual food to a larger number in that neglected ecclesiastical section of the metropolis than any *three* of the *churches*, of whose use

meanwhile the 56,000 parishioners are illegally defrauded by their authorized ministers. Oh! shame, where is thy blush? Compare with this specimen of evangelical indolence and dishonesty on the part of priests who, as the condition of receiving the emoluments of their office, have promised “to minister the doctrines and sacraments, and the discipline of Christ as the Lord hath commanded, and as [their] Church hath received the same,” and “to use both public and private monitions and exhortations, as well to the sick as the whole within their cures, as *need shall require*” with the hourly labour of the papal agents in London :

The Romish chapel of St. Mary in Moorfields, with four clergymen, supplies the benefit of public worship to a congregation of 30,000 souls. To accomplish this, there are *four* daily, and six Sunday services. Trinity church, Bermondsey, is used by 9,000 Romanists; and the new cathedral of St. George, in Lambeth, is designed for the stated accommodation of 20,000 regular worshippers. I call the attention of my London readers to the example of Dr. Doyle with his three assistants,* ministering to the spiritual wants of such a flock, at the altar, in the confessional, and by private instruction, as contrasted with the cathedral establishment on the north of the river. Attached to the latter are a dean and fifty prebendaries, twelve being “resident” canons; who receive the ample endowments of the church *in trust* for performing a corresponding amount of duty, public and oral. Yet these unfaithful stewards not only keep the principal doors of the metropolitan cathedral closed against worshippers the whole year round (except on the occasion of two exhibitions) but use the body of the church as a public *show*, for which the visitor—whose *right* to it

* The Rev. Messrs. White, McStory, and Tetford.

at all hours of the day is unquestionable—is *charged admission*!! The bishop, it appears, under our imperfect canon law, cannot reach this monstrous abuse. How long will the public sanction so gross a perversion of one of its most sacred trusts?

CHAPTER LIII.

THE PASTORAL LETTER.—ST. PAUL'S CHURCH.

DURING the meeting of the General Convention, a PASTORAL LETTER from the bishops, addressed to the members of the Church generally throughout the country, is submitted to the upper house by the presiding bishop, and if approved by that body, is read by him in an assembly of both houses. This is the last act of the Convention before breaking up—except the supplemental resolution directing the printing of a large impression of the said Letter, to be distributed among the different states; when it is again read in every parish church. The bishops wait for a notice from the other chamber that they are ready to hear the Pastoral Letter, when they adjourn thither, and occupy the chancel end of the church.

Such was the order observed on this occasion; as the patriarchal Griswold for the second and last time presided in the council of that Church of which he had long been the brightest ornament. The interest of the scene reached its height when the presiding bishop rose in his place in the centre of the episcopal group, and commenced the Pastoral Letter. The following digest will give the reader a sufficient conception of the usual character of this triennial document, and exhibit its most reverend author as a true catholic and a sound divine:—

“BRETHREN AND FRIENDS, BELOVED IN THE LORD:

“It again becomes the duty of your bishops, being as-

sembled with your clerical and lay deputies in General Convention, and at their request, to address to you a Pastoral Letter on the state of our Churches [diocesses].

“Since the last meeting of this Convention, it has pleased the Lord, in his merciful goodness, to continue them generally in a state of prosperity and increase. But with deep feelings of sorrow we find another vacant seat in our House. We have to lament the decease of our much respected brother, the Right Rev. Nathaniel Bowen, D.D., who, in the midst of his useful labours, departed this life on the 25th of August, 1839.

“Still, in the midst of judgment, the Lord remembers mercy. We are happy in being able to report, that through his goodness, no less than six others have been added to our number. The Right Rev. Leonidas Polk, D.D., was consecrated to the episcopal office in 1838, as Missionary Bishop of the South West, having for his jurisdiction, Arkansas, and some part of the Indian Territory, with the provisional supervisions of the diocesses of Alabama and Louisiana. And at the request of our Foreign Missionary Committee, he has extended his visitations to the republic of Texas, of which we have been favoured with interesting information.

“The Right Rev. William H. Delancey, D.D., was consecrated Bishop of Western New-York, on the 9th of May, 1839: under whose administration that new diocess is highly prosperous.

“The Right Rev. Christopher E. Gadsden, D.D., the successor to our much lamented brother, Bishop Bowen, was ordained to the episcopate of South Carolina, on the 21st of June, 1840.

“The Right Rev. Wm. R. Whittingham, D.D., was consecrated Bishop of the Diocess of Maryland, September 17th, 1840.

“ The Right Rev. Stephen Elliott, Jun., D.D., was, on the 28th of February last, ordained Bishop of Georgia.

“ And during the session of this Convention, the Rev. Alfred Lee, D.D., has been ordained Bishop of Delaware.

“ You will, we doubt not, rejoice with us, and bless God for these additions to our apostolic ministry ; and that they have been made with unanimity, and to the great satisfaction of the Churches over which they are appointed to preside ; and for the lively hope which we already have, that the work of God will prosper in their hands. Our brethren, now in all parts of the United States, have the benefit of episcopal supervision.

“ We would again ‘ write unto you of the common salvation’ which is in Jesus Christ, ‘ and exhort you, that you should earnestly contend for the faith which was once,’ by inspiration of the Holy Ghost, ‘ delivered unto the saints,’ and faithfully perform those things which are required in the word of God, that we may obtain eternal life.

“ The religion taught us in the holy Scriptures may be included under two heads :—What we must *believe*, and what we must *do*. Under the former head is included a belief in all things respecting our religious hope, and final salvation, which are revealed to our understanding in God’s holy word ; such as the creation and fall of man ; the character of the Saviour, and what he has done to redeem us from sin and eternal death ; the merits and other doctrines of his cross ; the institution and nature of his Church and its Ministry : the number and efficacy of his Sacraments ; the persons of the Deity ; the agency of the Divine Spirit ; and the light and immortality brought to light in the Gospel, which his ministers are sent to preach. These are among the principle things which we are to believe, and which are essential to that faith which is required of those who would have a sure hope of salvation in Jesus Christ.

“But the great practical question for those who have this faith; the question, which, in different forms, was often put to Christ, and his apostles, and which his ministers still should be willing and prepared to answer to all who ask it, and to all who have ears to hear, is, *What must we do to be saved?* This, in the same Scriptures, we are clearly and so fully taught, ‘that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.’

“Our Church has taught in her catechism what are ‘the first principles of the doctrines of Christ,’ and in her articles and homilies, what is most necessary to the obtaining of a sure hope of salvation in Jesus Christ, and to the perfection of the Christian character. The more carefully you, as Christ commands, ‘search the Scriptures,’ the more will you see and have cause to admire the wisdom and piety of those holy men, who were instrumental in reforming the Church of England, and who compiled, on true scriptural grounds, Articles of Faith, and a Book of Common Prayer. Since this branch of the one catholic and apostolic Church, to which we have the happiness to belong, became independent of the Church of England in its ecclesiastical polity, our fathers of the American Episcopal Church, as we may now well call them, made some few alterations and improvements, that our worship and discipline may be better adapted to the state of this country, and the manners of the age; but, as you may easily see, they have carefully adhered to the sure word of God.

“But though all Christians may agree that our religion is included under two heads:—what are we required to believe, and what to do, that we may be saved in Jesus Christ?—on the *comparative* importance of these two parts, and what influence they have in our justification and ac-

ceptance with God, there is unhappily some diversity of opinion, to which we deem it expedient to ask your attention. Many Christians, indeed, seem to find some difficulty in reconciling or in clearly understanding what the Scriptures teach of faith and of works. To remove any doubts or uncertainty of this kind must evidently be of high importance.

“The principle or ground on which we are accepted of God, and may hope to be blest in Heaven as righteous in his sight, is what chiefly distinguishes Christian theology from all other religions. On the much controverted question, what influence our works have in our justification, some have erroneously thought, that the apostles even are not wholly agreed; as when one ‘concludes that a man is justified, and not by faith only.’ But not only are the apostles, on this momentous doctrine, agreed; but among Christians, truly pious, the difference is probably less than is generally supposed.

“The Scriptures teach us that man is naturally in a fallen, sinful state, from which God, in his merciful goodness, sent his Son to redeem us. By the sacrifice of himself, he made expiation for our sins; by rising from the dead, he has raised our hopes to life immortal; and through faith in him, as ‘the way, the truth, and the life;’ as our advocate with the Father, and ‘the end of the law for righteousness to those who believe,’ we are authorized to look for pardon and acceptance.

“This is indeed an ‘unspeakable gift;’ it is a work of mercy and grace which passes man’s understanding, and that Christians of honest hearts and sincere piety should have views somewhat different respecting what is required of men, that they may obtain the salvation offered us in the gospel, is a matter of regret rather than of surprise. Respecting the councils of God in the vast work of redemption, we know in part only, and can prophecy but in part. In

that plan of Divine love which clothed 'the Lord from Heaven' in human flesh, there are *depths of wisdom and knowledge*, which no genius of man can in this life wholly investigate, nor human reason fathom. God is graciously pleased to reveal to our understanding, what is necessary for us to know during this present life; and with this should we be contented, and for it thankful; not indulging any presumptuous curiosity, nor pretending to be wise beyond what is written for our learning.

"They who carefully read the Holy Scriptures, cannot be ignorant that salvation is of grace;—that it is not of works, lest any man should boast, and that we are justified through faith in the redemption that is in Jesus Christ. Nor is it less evident that we are required to *work out our salvation*,—to *save ourselves*,—to *make our calling and election* sure. These, and other like passages, all appertain to the sure Word of God, and that is their true sense which *reconciles* them, and shows their agreement with each other, and with the whole of the sacred volume.

"In searching the Scriptures, our great desire should be to know what God has taught, uninfluenced by what we may prefer, and without any attempt to circumscribe 'the power of God and the wisdom of God' within the narrow limits of our own understanding. If we search the Scriptures for texts or for arguments to confirm *what appears to us the most reasonable, or what we have already adopted as our opinions*, we shall be less likely to come to the knowledge of 'all the counsel of God.' Sincere and pious Christians, by regarding chiefly, (what certainly merits very much regard) the gratuitous dispensations of God's mercy in Christ,—the hopeless, spiritual state of fallen man,—the predominance of his selfish, worldly, and carnal affections,—and many passages of God's word, which speak of our works as unprofitable to God, and in his sight without merit,

may naturally be led to make too little account of good living, and of what we must do to be saved. A simple belief in the merits of Christ may be so relied upon, as to 'make void the law through faith.' * * * It appears that St. Paul's remarks on the doctrines of grace, were misunderstood in his day, as they also have been in ours. They were considered, St. Peter says, as hard to be understood, and were wrested from their true sense to the support of error. We have also reason to believe that others of the apostles, as St. Peter and St. James, St. John and St. Jude, designed, in their epistles, to rectify the erroneous notions which some Christians even then began to entertain respecting the necessity of godly living; 'to vindicate, (as St. Augustine says,) the true doctrine from the false consequences charged upon it, and to shew that faith without works is nothing worth.' St. James, in his bold manner and strong language, speaks very decidedly on this point; —he shews the dangerous error of supposing that a mere belief in Christ rendered the works, which God's word requires of believers, unnecessary, or that we can have a good hope of being saved in Christ, while we neglect what Christ himself commands.

“Faith is required not as a *substitute* for good living, but rather as necessary *to our living* according to the word and will of God. The works which the gospel of Christ requires, that men may be saved, they cannot, or certainly they would not perform without a belief in him as their Saviour. Who could truly pray in the name of Christ; or in his name, and from love to him, give a cup of water, if he does not believe in him? Who could truly pray in the name of Christ, or in his name, and from love to him, give a cup of water, if he does not believe in him? St. James teaches what St. Paul taught, that we do not through faith make void the law. The unprofitableness of faith without

submission to God's righteousness, he illustrates by the case of one who should give the needy nothing but fair words and empty wishes ; ' Be ye warmed and clothed.' There is no more of true justifying faith, in believing the Scriptures to be the Word of God, while we live in the neglect of what they teach, than there is of charity in knowing the wants of the poor, while we refuse or neglect to relieve them. St. James teaches us that the faith which justifies, is a living faith, fruitful of good works : it is that faith of the heart, by which ' man believeth unto righteousness.' St. Paul teaches the same doctrine when he says, ' Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.' And again, ' If ye live according to the flesh, ye shall die ; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.' Our Saviour teaches this doctrine when he says, ' Not every one that says unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father.' And St. Peter says to the same purpose, ' It is better not to know the way of righteousness, than having known it, to turn from the holy commandment.' He shews the necessity of adding to our faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity ' If—he says, ye do these things, ye shall never fall.'

"A careful study of the holy Scriptures, with prayer, will convince you of their perfect harmony and agreement on the doctrine of faith and works. You have but to observe well *in what sense* we are justified by faith only ; and also how it is that good living is essential to our salvation in Christ. By the apostles St. Paul and St. James, you are warned of two opposite errors. By the former you are taught not to rely on any works which you do, as profitable to salvation, but, such as are wrought in a Christian faith ; while the other shows that faith, without the works

which the gospel requires is unavailing. This doctrine he had learned from his Divine Master, who was careful to teach that *the tree is known by its fruits*; that the man whose heart is truly renewed by a lively faith in Christ, will shew it by his submission to God's righteousness; 'will shew his *faith* by his *works*.' * * * This doctrine of faith and works you may find to be fully taught and sustained in the Articles and Liturgy, and in all the standards of our Church. She has taken the *true mean* or middle way between the two opposite extremes, and is careful to teach you not to turn to the right hand or to the left. * * *

"This subject rightly considered will teach you profitably to use the MEANS OF GRACE. Because circumcision now avails nothing you must not infer that the Christian ordinances are of but little importance—that *without peril to your soul* you may neglect Baptism, or Confirmation, or the Lord's Supper, or Prayer. By a *right* use of these means, as our Church teaches, and the Scriptures teach, your faith will be strengthened and grace increased. God has commanded the use of them, and they who neglect them must either think that they are wiser than God, or they must be in want of *that* faith which produces obedience to his commands.

The ordinances appointed by our Saviour Christ and administered by his apostles, should not be viewed merely as duties, but rather as *blessed privileges* which claim our thankfulness to God. In mercy to mankind and to help our infirmities they are given us as *sanctified means of bringing us to himself*, and *by which* we may obtain his heavenly benediction.

"Your bishops ask your attention to this subject the rather, because, in our visitation of the Churches under our care, we are often and much pained in observing how large a part of the people of our congregations appear to be in

doubt, or undecided respecting the use of these means; how many of them live in the neglect of making an open and public profession of their faith in Christ and submission to his righteousness; and this we the more regret, from considering that not a few of them manifest a sincere regard for religion and a serious sense of its importance. Their morals, too, and their lives in other respects, are, in a happy degree, such as we desire to see in the disciples of Christ. They appeared to have a reverence for God and right views of the Saviour's character and office; and they shew such benevolence and charity towards their fellow men, that we may say of thousands what Christ said to one, "*They* are not far from the kingdom of God." Our sorrow is that they are not visibly in his Kingdom. For reasons known perhaps to themselves and to God only, they do not confess Christ before men and become members of his Church. While they so continue they are not *assured* of God's favour and goodness towards them, "and that *they* are members incorporate in the mystical body of his Son, which is the blessed company of all faithful people." Into a Church so apostolic as this, having a faith so primitive, doctrines so evangelical, a worship so scriptural, and other institutions so truly liberal, we might reasonably hope to see people crowding as doves to their windows.

"Our Saviour Christ sent his ministers to preach, 'He that believeth and is baptized, shall be saved;' and so far as we know of their acts and their history, they who did believe *immediately* made that profession of their faith. It is also evident in the Acts of the Apostles that they confirmed baptized believers by laying their hands upon them, and praying for the aid of God's Holy Spirit to *strengthen* them in the performance of their baptismal engagements, and enable them to 'lead the rest of their lives according to that beginning.' And it is the request and the command

of your Saviour that you receive the other sacrament in remembrance of him, in a thankful and devout *commemoration* of his 'one sacrifice for sin.' In that sacrament you shew forth his death—you manifest your faith in the merits of his cross, and your thankfulness for such unspeakable mercy. By faithfully receiving these memorials of his love, you are also authorized to hope for the strengthening of your souls by the spiritual efficacy of his body and blood, broken and shed for your sins, as your bodies are by the bread and wine.

"Some seem to think that the rivers of Damascus are better than the waters of Israel, or that if they live honest and good lives they shall not be the worse for neglecting religious ceremonies. And who does truly live an honest and good life? Who loves God with all his heart and soul and mind, and his neighbour as himself? Who has in all things done to others as he would have others do to him? In many things we all offend: there is none good but one. Christ died to save, and his gospel is sent to call 'not the righteous but sinners.' Are you so whole, that you need not this Divine Physician? We might remind you of the inestimable benefits, visibly signed and *sealed* in Baptism to those who rightly receive it. We might say much to you of the fitness and Divine authority of Confirmation, and *the blessings which have evidently attended its right and faithful ministration.* We might shew that communing in the Lord's Supper is a great comfort to those who believe in Christ, and that it strengthens them much in their Christian zeal.—But is it not enough to know that it is the will of your Saviour Christ that you should submit to his ordinances?—that he, who so loved your soul as to die for its salvation, has appointed his sacraments for your benefit? Such a Saviour, you may well believe, has not ordained rites which are *unnecessary*, or which may *safely*

be neglected ; nor has he required you to do that which is useless. Our wisdom, when opposed to God's word, is but foolishness ! He has 'chosen the foolish things of the world to confound the mighty.' When some inquired of Christ, 'What shall we do that we might work the works of God ; he answered and said unto them, 'This is the work of God, that ye believe on him whom he hath sent.' We are to believe in him as the great *Prophet*—as the word or wisdom of God, by whom the Divine will is made known to men ; and as the only true *Priest* who has made expiation for our sins, and ever lives to make intercession for us. 'Through him we have access, by one Spirit, unto the Father.' And we are to believe in him as our *King*, unto whom all power was given in heaven and earth. Him we are bound in all things to obey. He is 'made both Lord and Christ ;' and well may he ask, as he does. 'Why call ye me Lord, Lord, and do not the things which I say ?' While we disobey his commands, by our actions we deny that he is Lord ; we rebel against him. * * * We 'beseech you then, brethren, suffer the word of exhortation.' Consider well what you must do to be saved ;—how great is the peril of halting between two opinions, and of neglecting this great salvation. We would be ever cautious not to encourage an undue reliance on religious rites ; but without the use of those which God has graciously appointed for our use, how can we hope to increase in grace and in godliness of living ? 'Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God.' We know well that you cannot change your own hearts ;—that God alone can renew a right spirit within you. But he has promised to bless your sincere efforts to know and to do his will. 'Ask and you shall receive ; seek and you shall find.' While you are faithful to do what he commands, you may humbly hope that he will enlighten your

mind, and sanctify your affections. To him that hath shall be given. To those who 'order their conversation right, shall be *shewn* the salvation of God.'

"The Kingdom of God, or his Church, is the SPIRITUAL ARK, which Christ, the true Noah, has prepared for the saving of his house; and your safety requires that you be not only 'not far from,' but *in* it. The promise of salvation is to those who are *within* its pale. The sense in which, as St. Peter says, 'Baptism now saves us,' is, its being ordained of Christ, as *the entrance into this spiritual ark*, where we are entitled to all the means of grace, and, if we are faithful in the use of them, to all the promises to those who are 'members of Christ, children of God, and inheritors of the kingdom of Heaven.'" As our Church teaches,—'They that receive baptism rightly, are grafted into the Church, and the promises of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly *signed* and *sealed*.' We should use this and the other Christian ordinances as a manifestation of our faith in Christ, of our trust in his merits, of our hope in the promises of God, and of our submission to his righteousness. In the right use of them there is great comfort; for they are tokens of his love of our souls, and of what he has done to save them. They are sanctified means, of God's appointment, whereby we may draw nigh to him in full assurance of faith, and obtain his heavenly benediction. Where these ordinances are devoutly and faithfully observed, we may well hope that true religion is increasing. It is encouraging to all who love the gates of Zion to see multitudes thus openly confessing the name of Christ; coming to Baptism, and bringing their children; renewing in Confirmation their Christian covenant, and regularly communing in the Lord's Supper. 'For with the heart man believeth unto right-

eousness, and with the mouth confession is made unto salvation.'

This paper is signed by the presiding bishop on behalf of the whole episcopal bench.

St. Paul's chapel, in which this Convention was held, is (since the removal of old Trinity) the oldest church edifice in the City of New York. It was erected by the vestry of Trinity parish (to which it is attached) anterior to the Revolutionary war, and was first opened for divine service in 1766, the clergy on the parish then being, Dr. Samuel Auchmuty, rector; and Mr. Charles Inglis, A. M. (now Bishop of Nova Scotia,) and Dr. John Ogilvie assistant ministers. "It is," writes Mr. Henry M. Onderdonk, in his History of the New York parishes, and church edifices, "a very imposing, spacious, and handsome edifice, constructed of grey stone, principally of the Corinthian order of architecture, and is one of the richest ornaments of our city. Its foundations were commenced in 1764, and when completed in 1766, its interior arrangements differed somewhat from the present, and a small and ill-proportioned dome occupied the place of the steeple, which now adds so much to the harmony and beauty of the view. The walls are thick and massive, and form a parallelogram. On the front facing Broadway, a portico composed of four columns of the Roman Ionic style, supporting a well proportioned pediment, extends from the building to the depth of eighteen feet and a half, which, with the tower projection of seven feet and six inches, and the addition of the tower-portico of thirteen feet, make the extreme length of the edifice out to out, one-hundred and fifty-one feet. The pediment which rests upon the columns above mentioned, is ornamented by handsome projecting cornices, and by two circular windows, with a niche midway between them, containing a richly carved colossal figure of St. Paul, leaning on a sword. Be-

neath the pediment a large altar window of three compartments, the centre of which runs in an arch, and is separated from its latterals by two Ionic pilasters, gives light to the chancel, and is the most striking feature of the east front. In the middle of this window, a monument sculptured in basso-relievo, erected to the memory of Major General R. Montgomery, bears an appropriate inscription. With the exception of the pediment, and portico, but little or no ornament decorates the main body of the church. The sides are perfectly plain, being constructed of dark grey stone, without buttresses, or any other projection, except the sills and architraves of the windows, and a continuous line of brown stone between the first and second stories. The windows number fourteen on a side, and are arranged in two tiers of seven each, the lower ones lighting the aisles, and the upper ones the galleries. A balustrade divided every ten feet by a pedestal, supporting an urn, extends along the roof, above the side walls, from the western extremity of the structure, to the front of the pediment. The tower rises to the height of one hundred feet, and is built of stone, similar to that used for the rest of the building. It is divided, above the roof, into two sections, the lower one, with the exception of rusticated corners, being perfectly plain, and the upper one, having antæ, or pilasters on the angles, and two Ionic columns in the centre, supporting a small pediment, over which, between two inverted consoles, is the dial of the clock. The steeple rises from the tower to the top of the vane, one hundred and three feet, making it, in connection with the tower, two hundred and three feet from the ground. This steeple, which is not surpassed for beauty of appearance, and fine proportions by any in the city, or even in the country, was erected subsequently to the Revolution, and many years after the completion of the remainder of the edifice. As be-

fore stated, it occupies the place of a small and ill-shaped dome, in former times a covering for the tower, and, with the exception of the section containing the clock, is modelled [like many other parts of the building] after the steeple of St. Martin's church, Trafalgar-square, London.

"The interior of St. Paul's for general effect, and happy harmony, will yield to that of no other church in the city of New-York, excepting Trinity. In entering the edifice a richness of appearance first strikes the eye, which, combined with a deep and all-pervading solemnity, peculiar to St. Paul's, brings to the mind, mingled feelings of pleasure, and veneration; and though one may dwell with delight upon the handiwork of the skilful architect, he cannot divest himself of the forcible impression, that it is at the same time, the house of God. A double range of columns, in the richest style of the Roman Corinthian order, runs the whole length of the church, supporting the galleries, and the ceiling of the nave. The capitals of the columns are richly and elaborately carved, after the usual pattern of the order to which they belong, and may be considered as handsome specimens of workmanship.

"The nave is well-proportioned, being thirty-nine feet in width, ninety-two feet in length, and sixty feet in height. The ceiling above it, consists of a simple arch sprung from the entablatures of the columns on either side. From the centres of the circular panels upon the crown are suspended three large and elegant cut glass chandeliers. In the ceilings over the galleries arches spring from the entablature of one column to that of another, and to a corresponding entablature, supported by a very rich console, on the side walls of the chapel. This arrangement of arching, makes a groined ceiling of regular sections, from the centres of which hang from foliated bosses cut glass chandeliers.

“The chancel is situated in a recess, fifteen feet deep, separated from the nave by a large arch thrown across the body of the church, from the entablatures of two Ionic pilasters against the inner wall of the eastern vestibules. It is raised one foot and six inches above the ground floor, and is enclosed by a richly carved railing extending between the walls, which are twenty-nine feet apart. The altar, standing directly under the great altar window, is of wood handsomely painted in imitation of stone, and above it, in the centre compartment of the window, now curtained with heavy drapery, are the two tablets of the law, in letters of gold, surmounted by rays of light, proceeding from a representation of the visible manifestation of the Deity on Mount Sinai. The walls on either side of the chancel are perfectly plain, with the exception of six mural monuments of chaste sculpture, erected at different times.”

The first of these monuments, mentioned by Mr. Onderdonk, bears the arms of Eleanor Huggett, and contains a Latin inscription. Next to this, another, also bearing an heraldic device wrought upon an urn of white marble, standing out from a back ground of veined Italian marble in the form of a pyramid, is inscribed a tribute to the memory of Mrs. Franklin, wife of the British governor of New Jersey, who died at the commencement of the revolutionary war. On the opposite side of the chancel, is a cenotaph in memory of Sir John Temple, containing his arms, and the motto '*Templa Quam Dilecta.*' Sir John was the first consul general sent by Great Britain to the United States, after the war of independence. He died at New York in 1798, aged 67. The next monument contains the following inscription:—

WITHIN THIS CHANCEL
 IN CERTAIN HOPE OF A RESURRECTION TO GLORY
 THROUGH JESUS CHRIST,
 ARE DEPOSITED THE REMAINS OF
 MARGARET,
 THE WIFE OF
 CHARLES INGLIS, D. D.
 FORMERLY RECTOR OF TRINITY PARISH IN THIS CITY.
 SHE DIED THE 21ST SEPTEMBER, 1783,
 AGED THIRTY-FIVE YEARS.
 NEAR HER IS INTERRED ALL THAT WAS MORTAL, OF
 CHARLES,
 ELDEST SON OF THE SAID MARGARET AND CHARLES INGLIS,
 WHO, ALAS! AT AN EARLY PERIOD WAS SNATCHED AWAY
 JANUARY THE 20TH, 1782
 IN THE EIGHTH YEAR OF HIS AGE.
 THE HUSBAND AND THE FATHER,
 SINCE BECAME BISHOP OF NOVA SCOTIA,
 AS TESTIMONY OF TENDEREST AFFECTION
 TO A DEAR AND WORTHY WIFE
 AND ESTEEM FOR A DEVOUT CHRISTIAN;
 AND THE FONDEST REGARD
 FOR AN AMIABLE SON,
 WHO, ALTHOUGH IN AGE A CHILD,
 WAS YET IN UNDERSTANDING A MAN,
 IN PIETY, A SAINT,
 AND IN DISPOSITION AN ANGEL,
 CAUSED THIS MONUMENT TO BE ERECTED
 IN THE YEAR OF OUR LORD, 1788.

There are two other monuments in the chancel, one to the memory of colonel Thomas Barclay, son of the Rev. Henry Barclay, formerly rector of Trinity parish, and the other to Anthony Van Dam, Esq., grandson of the Honourable Rip Van Dam. Upon the wall, near the southern vestibule door, is a plain marble tablet to Thomas Barrow, and

his wife Sarah, which, with another in the gallery to Christiana, wife of George W. Chapman, complete the whole number contained in the church.

The ground floor of St. Paul's is divided into four parts, by three aisles paved with tessellated marble, and is pewed throughout; the pews painted in imitation of mahogany. I may here remark that the pews in all American churches are *most properly* made much lower than in ours. The ridiculous height of the straight-backed boxes called pews (more properly *pens*) in the English churches where these "protestant" nuisances are retained, would only be endurable if the evil did not promise, in the case of nearly every new erection, to be perpetuated. In this single respect we may copy very advantageously from America.

The reading desk and pulpit face the centre aisle, which branches off to allow a free passage around them, being several feet in advance of the chancel; and, like similar deformities in English churches of the same "orthodox" age, afford a picturesque *protestant screen* to the altar. A portion of the west-end gallery forms the organ loft, and contains a fine toned organ built in England nearly fifty years ago. Above it are two smaller galleries, separated by the organ, for the accommodation of the Sunday-scholars. Behind the organ, a door opens into the second section of the tower, whence stairs ascend into the steeple; which with the tower, is two hundred and three feet high. This steeple has withstood many a severe gale, and has twice been struck with lightning, each time the electric fluid passing off by the lightning rod, doing no further damage, than defacing one of the dials of the clock. The church seats about a thousand persons.

St. Paul's church-yard occupies the whole "square" bounded by Broadway, Vesey, Church and Fulton streets. A square in America, I may just remark, means the space

ordinarily occupied by a block of buildings. Thus persons occupying houses fronting on a garden enclosure like Belgrave, Berkeley, &c., are described as living *on* or *fronting* such or such a square. This interesting cemetery is enclosed on three sides by an iron railing, and on the fourth by a high brick wall, with entrances, of a very unpretending character, from each street. Amongst the monuments and tombstones, which are very numerous, the most beautiful in design and workmanship is that of Thomas Addis Emmet. It is a white marble monolithe of thirty feet elevation, and has upon the face fronting Broadway, a bust of "the patriot" sculptured in *basso-relievo*. It is inscribed on three sides in three different languages. The English inscription was written by the Hon. Gulian C. Verplanck of New York; the Latin inscription by Dr. John Duer, and the inscription in the Irish language, by the late Dr. England, the Romish "Bishop of Charleston," South Carolina. There is also a monument of chaste proportions to the memory of the French General Rochefontain, who fought in the Republican army in the War of Independence.

The English reader cannot but be interested in even these minute particulars, relative to a spot of such historical as well as sacred interest as ST. PAUL'S. May the day be not far distant when our Trans-Atlantic brother catholics of New York will fulfil their long cherished expectations of rearing a cathedral church in the centre of their fair city, whose ample proportions rivalling those of ST. PAUL'S on Ludgate Hill, shall form the distinguishing ornament of the great commercial metropolis of the New World. This magnificent design, the great wealth of Trinity corporation and the known liberality of New York churchmen, renders by no means improbable.

CHAPTER LIV.

JOURNEY TO MICHIGAN.—ROCHESTER.—LAKE ERIE.

As, since the date of the last chapter, I spent a short time in Michigan, the reader may, perhaps, wish to be conducted into that new and rising state.

We took the same course in reaching Utica, four hundred miles of our journey, as when I accompanied Miss Waylen to Niagara. Here we entered a canal boat, and followed the Erie canal to Rochester, ninety-eight miles further, where we spent a Sunday. Rochester is the great northern metropolis of the state, and one of the best built cities in the country, standing on both sides the Genessee river, not far from its northern outlet in Lake Ontario; and with a water power equal to two thousand streams of twenty horse power, in the midst of the finest wheat growing country in America, it has everything to make it a great and wealthy city. Yet it seems scarcely credible to the stranger who walks its beautiful streets, teeming with a busy population, that in 1820 the same spot was a poor village of fifteen hundred inhabitants!—there are now twenty thousand!!

The Genessee Falls at this place are two hundred and seventy-three feet in height. The view of these falls and the city in the background is beautiful in the extreme. We walked for a mile above the principal point of view by the river side, amidst scenery which, had we time, would have tempted us much farther.

Trinity church is a fine English looking edifice near the courts of law and the other county offices. Dr. Whitehouse, the present rector of this parish, has held it, I believe, for many years, and enjoys a good reputation for his pastoral diligence and popular manners. We heard him officiate at the altar, but were disappointed in our expectations of seeing him in the pulpit, which was filled by another.

Grace church, the other catholic place of worship, was at the time of my visit closed. The rector of the parish was a former friend, and fellow deacon in Rhode Island, and I had anticipated much pleasure in meeting him amongst his parishioners. A letter written with his usual frankness and hospitality had in part induced me to take Rochester in my route. An appeal to "old associations" as forming an inducement to visit Rochester was sufficiently irresistible. "This" the letter added "is a country well worth visiting—a city which has a population of 21,000; planted and *grown too* within thirty years! I do assure you a visit will afford me the greatest pleasure imaginable, and you must hold forth in my cathedral church;—so don't say me nay, at *your personal peril*; come if you would retain my friendship—we all, male and female, say *come*."

Who *could* "say nay" to such a warm and brotherly invitation?—but what was my disappointment on reaching Rochester to find that the "cathedral church" was closed, and my good friend retired from the city in consequence of difficulties with his parishioners.

The worthy rector of Grace church was open handed and generous to a fault; and having a private fortune of his own independent of his parish income, a designing female in his congregation, who had fallen an easy prey to a needy profligate, temporarily residing in the city, charged her minister with her *seduction*, and the jury, on the most slender circumstantial evidence—fully disproved

by the statements of a brother clergyman, and other witnesses of high character—mulcted him in heavy damages. An ecclesiastical court, held by the bishop of the diocese, pronounced Mr. V—n Z—t “*not guilty*,” and a short time after the plaintiff had pocketed her 3000 dollars, facts came out in reference to the case which fastened the act on the true party, and re-established Mr. V—n Z—t in the confidence and good opinion of the public.

But what an agony of mental suffering must the affair, in its whole progress, have occasioned the persecuted party! Besides his heavy pecuniary loss, (which was the smallest ingredient in his cup of suffering,) how must the distrust and desertion of his flock, and the odium of a credulous public, joined to the circumstances of a protracted trial in an open court, have gone like iron to the soul of a man more than ordinarily sensitive, and acutely alive to good or bad treatment! I classed it as another proof that the generous and the unsuspecting in the Christian community are the most open to the attacks of interest or malice.

The “cathedral church,” as Mr. V—n Z—t was pleased to style Grace church, answers very well to such appellation in the appearance of some parts of the interior of the edifice, which displays a variety of decoration in carved oak; “but we must cease to think,” judiciously remarks a writer in the *Canadian Church*,* “that retiring aisles, and oaken stalls make a cathedral. The church that contains exclusively the *cathedra* (chair) of a bishop is a *cathedral church*, just as much as that part of the church that contains the bells is the *belfry*.” This is the truth, and happily being understood in the British colonies. The popular error that a building of certain proportions, with a dean and a chapter of canons, is essential to constitute a cathedral church, pre-

* “The Church,” a weekly ecclesiastical journal of great ability, published at Toronto.

vails, however, pretty generally in the United States; though the churches belonging to the American bishops have, in fact, more the character of the early Christian cathedrals than the spacious minsters of England; and are each of them as much "the eye of the diocess."

We took the canal boat for Buffalo, which place we reached in twenty-four hours, having been conducted by or through Ogden, Brockport, Albion, Medina, Lockport, Pendleton and Tonnowanto. This canal, in its whole length from Albany to Buffalo, is three hundred and sixty-five miles, and was six years in progress; it was completed in 1825.

At Buffalo we took passage in a steam-boat bound for Detroit, which we were three days in reaching, owing to stress of weather. We stopped at Dunkirk, Erie, Cleveland and Sandusky, on the Pennsylvania and Ohio shores. Erie was formerly a French settlement called Presgue; the old French fortifications still remain. Cleveland is a well built city, situated on a flat promontory standing out to the lake, the views of which are uncommonly fine. Trinity church was the only place of worship then existing in Cleveland. Another church has been since erected. Sandusky is unattractive enough. When we left this place the evening was far advanced, and I lost, on this occasion, the many beauties which the approach to Detroit, the capital of Michigan, presents.

CHAPTER LV.

DETROIT.—BISHOP M'OSKRY.—NATURAL FEATURES AND HISTORY OF MICHIGAN.

ON getting out of my berth the next morning (which was Sunday) I found the boat closely moored to the wharf at Detroit, and nearly deserted of its passengers. We had received an invitation to the bishop's house, where we found a friendly and cordial welcome. Never did the service of the Church appear more heavenly than on that Sabbath morning, in the beautiful cathedral of Detroit. It was conducted by the bishop's assistant, the Rev. Chauncey W. Fitch, and the sermon delivered by the bishop. The latter was adapted to the occasion of the sacrament, which was afterwards administered to several hundred communicants. In the evening I occupied the pulpit myself.

During my stay in Michigan I had numerous opportunities of observing the truth of another testimony to Bishop M'Coskry's *universal* popularity. "One could hardly desire," writes Dr. Clark, "a larger measure of popularity, either with his parish or in his diocese, than Bishop M'Coskry enjoys. Everywhere the highest testimony is borne to the loveliness and excellency of his character, and the faithfulness and evangelical spirit of his ministry. This I heard from all quarters—from clergy and laity. Indeed, I think the bishop's greatest danger lies in this quarter."*

Detroit is also the seat of a schismatical Romanist bishop,

* Gleanings by the Way.

who has a cathedral church of the most singular proportions and general appearance I have ever seen. The present occupant of the assumed see was described to me by the Bishop of Michigan, who lives on the best of terms with him, as a very excellent, liberal minded man, and a good public speaker.

It is a neatly built city, with some handsome public buildings, and a noble main thoroughfare, called Jefferson Avenue, which is thronged on a fine day with carriages and light vehicles. A regiment of the regular troops was quartering in the town on our arrival, which added considerably to its liveliness and gaiety.

After a week spent under the bishop's hospitable roof, we pursued our way as far as Jackson, eighty miles westward. This was the westernmost termination of our journey, and just a thousand miles, by the route we had taken, from Philadelphia.

The soil of Michigan is alluvial; and, except on the west coast, free of rocks. There are also few large forests like the other western states, and the climate in winter is, owing to its peninsular form, milder than it is to be found at several degrees south. Its general character is undulating, gentle mounds constantly rising on every side with groups of trees, presenting what are called "oak openings." This appearance is exceedingly pleasing to English eyes, resembling as they do the cultivated parks of the nobility and gentry. I have travelled through many miles of wild lands on horseback, every foot of which bore this appearance of culture, and every tree looking as if it was *planted* by the hand of taste. Such a country requires comparatively little capital to render it fit for the farmer's crops, and is, unquestionably, the best for the settler of small means. The land in these oak openings yields heavy crops of wheat and barley. Clearing is generally unnecessary at first, as

by *girdling* the trees they immediately decay, and, having no foliage, present little obstruction to the effect of the sun's rays on the ground. In this neighbourhood the average quantity of grain produced is—of Indian corn, sixty bushels to the acre; of oats, forty-five; and of wheat, twenty-five.

Another beautiful feature in Michigan is the carpet of red, yellow, purple, and white flowers, which everywhere covers the ground in summer. Add to this, a great number of most picturesque lakes, whose banks are clothed with verdure, and their waters filled with fish, and it will be readily admitted that Michigan is a very pretty country. And such it is—Unlike the other western states, every part of it, except the newly built towns and villages, looks, but for the odious rail fence, like an old well cultivated country. That a few years will see it a very wealthy and populous state, no one who has visited it, or is acquainted with its resources and the enterprize and industry of its inhabitants, can doubt.

Michigan has had several masters. It was first settled by the French in September 1641; the shores were visited by Jesuit missionaries, several of whom paid the penalty of their lives in their efforts to plant the cross among the savage tribes on the western lake country, and “during the following years,” writes the historian, “these missionaries were employed in strengthening the power of France over the possessions which she claimed from Green Bay to the head of Lake Superior, and in collecting information respecting the region extending towards the Mississippi.”* Detroit was founded in 1791, during the reign of Louis XIV. After the great battle of Quebec in 1759, it fell, with the whole country, into the hands of the British; though not without the most bloody opposition on the part of the Indian allies of the French, when *Pontiac*, a name which fills a

* Lanman. chap. 2.

fearful page in the history of Michigan, achieved wonders of skill and daring. In the revolutionary struggle, Michigan passed over to the republicans, and was recovered back by the British during the war of 1814. Perry's victories on the lake, however, put General Harrison and himself in possession of the peninsula, since which time it has been rapidly rising to its present prosperous condition. Its history in every stage, is, perhaps, more full of striking incident than that of any other state in the Union.

In our journey to Jackson, we stopped several hours at Ann Arbour, and slept one night at Lyma. The first is a charming town with well built streets, the State University, a handsome church, and several meeting houses. The Rev. Francis Cuming, whom I afterwards met on more than one occasion, was at this time rector of the parish; he has since removed to Grand Rapids in the west of the state. He is (next to his diocesan) the most active and energetic clergyman in this diocess.

The first view of Jackson from its eastern approach, is one of the most picturesque I have ever gazed upon. Lying in a valley marked by the swellings and inequalities of this part of the country, crowned with verdure, with the silvery current of the Grand River pursuing its serpentine course in full view for several miles, there was something in the general aspect of the scene, as I several times viewed it from the same eminence, which always impressed me in a peculiar degree. It is unquestionably one of the best situated towns in the state; and being intended to take the place of Detroit as the future seat of the local government, is rapidly increasing in population and wealth. The state prison is already erected and a site chosen for the Capitol.

During our stay here we frequently met the principal town's-people, who afford a more favourable specimen of

western society than I was prepared to expect; indeed, I have never received more agreeable impressions than I carried away with me from this pleasant circle. Mr. Dwight, an early settler in Michigan, and his excellent lady, pressed the warmest hospitalities upon us, and made us acquainted with many other families in the neighbourhood. This gentleman entertained us with numerous anecdotes in his own experience, illustrative of the Indian character. The last tribe had been bought out, and sent across Lake Michigan about three years previous, and the place that then knew them, knows them no more.

“Ye say they all have passed away,
 That noble race and brave;
 Their light canoes have vanished
 From off the crested wave.
 That, mid the forests where they roamed,
 There rings no hunter’s shot;
 But their *name* is on your waters
 Ye may not wash it out.

Yes, where Ontario’s billow,
 Like ocean’s surge is curl’d,
 Where strong Niagara’s thunders wake
 The wonder of the world;
 Where red Missouri bringeth
 Rich tribute from the west;
 And Rappahannock sweetly sleeps
 On green Virginia’s breast.

Ye say their cone-like cabins,
 That clustered round the vale,
 Have disappeared like wither’d leaves,
 Before the autumn gale;
 But their memory liveth on your hills,
 Their name is on your shore;
 Your everlasting rivers speak
 Their dialect of yore.”

By a tabular statement of General Cross, made to the United States War Department several years ago, it appears that the

Number of Indians now east of the Missis-					
sippi is	-	-	-	-	49,365
Number of Indians who have emigrated from					
the east to the west side,	-	-	-	-	51,327
Number of indigenous tribes,	-	-	-	-	231,806
					<hr/>
				Aggregate,	332,498

It is estimated by Mr. Harris, the "Indian Commissioner," that these Indians can bring into the field upwards of sixty-six thousand warriors: that is, when emigration is completed, and they choose to coalesce. To resist such a coalition, General Cross thinks a force of 7000 men would be necessary on the western frontier, distributed thus:—

Fort Snelling,	-	-	-	-	300 men
Fort Crawford,	-	-	-	-	300 "
Upper Forks of the Des Moines,					400 "
Fort Leavenworth,	-	-	-	-	1200 "
Fort Gibson,	-	-	-	-	1500 "
Fort Towson,	-	-	-	-	800 "
The 8 posts of refuge proposed,	-	-	-	-	800 "
The protection of 4 depots,	-	-	-	-	200 "
Jefferson barracks, as a corps of reserve,					1500 "
					<hr/>

Total, 7000 men

Larger than the whole standing army of the United States, rank and file!

"So that it remains a question," writes a Philadelphia pamphleteer, "for the able financier, as well as for the able philanthropist, *what is to be done with these 332,498 Indians who yet live to claim a place upon earth?* Is a standing army of 7000 men the cheapest as well as the most *honourable*

way of getting rid of these red men, who pretend to rights, and have had a faith in treaties? From New-York, Ohio, Georgia, are *all* to be driven to coalesce in the western wilderness? and are we so bound that we dare not raise a voice for a remnant of the mighty fallen? In these three states, as in others, a few have lifted their heads, and have adopted the customs and manners of their civilized neighbours; many have good houses, barns, cattle, fenced fields, yet a drunken chief may sign, to a no less unworthy receiver, all another's earthly treasures, save the lives, for whom these alone were valued. And is there no restitution? Are the Senecas, the Onandaguas, the Creeks, with others, to be driven at the point of the bayonet into the western wilderness, to coalesce there? and be driven from thence by a standing army of 7000 well equipped fighting men? And for this is it that every male Indian over eighteen years of age is to be furnished with a blanket and a gun? Forbid it heaven! Let not the escutcheon of our nation be defaced by so foul a blot! Let the people learn that righteousness, or as our forefathers wrote it, 'right-wisness exalteth a nation, but sin is a reproach to any people.'"

I greatly enjoyed a ride, while in Jackson, with a gentleman named De Mill, through a portion of the south of the state, which took us by a number of those beautiful features in nature, the lakes. On the banks of one of these, in Lenawee county, my companion (whose acquaintance extends to every clergyman and every parish in Michigan) introduced me to the residence of a missionary priest, employed by the American Church Missionary Society, under the Bishop of Michigan's direction, to exercise his office amongst the scattered members of the Church in the counties of Lenawee, Hillsdale, and Southern Washtenaw; besides officiating alternately at three churches, many miles dis-

tant from each other. Here was a man of education and birth, the nephew of an Irish prelate, devoting his whole energies to the cause of the Church—travelling, frequently in all weathers, from one post of labour to another, himself the occupant of a log cabin, ministering to the spiritual wants of single families in the depths of the forest, and on the solitary prairie. Wherever the sons and daughters of the Church were to be found within his wide district was our missionary periodically present, to minister to their spiritual need, to feed them with the body of their God, and admit their offspring to the fold of Christ; and all this was undertaken, and has been for many years prosecuted for *love of the work* alone, as the missionary salary is small, and the missionary has sacrificed, together with the comforts and luxuries of his British home, no inconsiderable amount of money.

And his labours are shared, and his hands and spirit are strengthened, and his duties are lightened by that graceful and accomplished female who receives us, and is spreading with her own hands (for she has no domestic) a snow-white table-cloth, on which is soon placed a simple, yet excellent meal. How sweet is this bread, and how light and wholesome these cakes, how well-preserved these fruits, and how delicious are these fresh fish, drawn from the lake whose waters ripple against the very foot of the well-cultivated garden—cultivated by the missionary's own hands. When did beauty and grace, set off by enlightened piety, appear less beautiful or less graceful in a *checked apron*? Such a garment our hostess wears; and she but lately adorned and shone amidst a circle of the highest and most distinguished in her own country.

And there are more missionaries like L——r in Michigan; and a number such throughout other neighbouring states. What marvel that catholicity should so increase in

the West, when its settlers see before them such examples of self-denying zeal, and quenchless love for their best interests?

Let the faithful pioneers of the cross, spending their lives in Western America, but persevere in the course which experience has proved to be the only successful one—of preaching *the Gospel in the Church*; carrying out all the principles of the Church AS SHE IS, without diminution or addition, and it is as morally certain that catholicity will cover the continent of North America, and the American Church episcopal become the greatest light of Christendom within a few years, as that the foundation of God standeth sure! Happy day for America, when, from Maine to Texas—from the Atlantic to the Pacific—from every city fane, from every rural village and solitary hamlet—*one altar* will be raised—one Sacrifice offered thereon; when one voice of praise, the united voice of a united Church, will ascend (meet offering) in the language of *one ritual*; when the Apostles' creed will be the creed of the nation, and the prayers of the Apostles and their immediate successors, the venerable liturgy of the ages, will be the medium of all America's supplications. That day *shall come* if the Church is true to her principles.

CHAPTER LVI.

“NEW SCHOOL” PRESBYTERIANISM.—RETURN TO PHILADELPHIA.—BELLEVILLE REVISITED.—PATERSON.

I LEFT Michigan, after a most agreeable sojourn, sooner than I expected, being hurried back by family matters. I heard the bishop preach several times, both in his own church and during a visitation of the diocess, and every occasion enhanced my admiration of him. When I left the state he was in the midst of a controversy with a presbyterian opponent, who had been pleased to take exceptions at some passages in a sermon preached by the bishop at an ordination held in Detroit, published at the request of the clergy and many of the laity present. Why a sermon preached in the bishop's own cathedral, and stating most *properly* the views of the Catholic Church and the Prayer Book in reference to the solemn act then transacted, should give offence to those holding different views, so as to draw down on its author the attacks which this printed sermon provoked, it is difficult to conceive—except on the presumption that the “reverend” fulminator of the most malicious of those attacks supposed himself to be invested with the power and prerogatives of an inquisitor general, whose peculiar office it is to exercise a censorship on the religious press, and to suppress, as far as the laws of the United States permit, the free exercise, and quiet enjoyment of private judgment.

The spite and vexation manifested by the American pres-

byterians at the rapid growth of the Church, exceeds that of any other sect. The weakness which their own recent divisions into “old” and “new school,”—the latter embracing several shades of opinion on some of the most vital points of doctrine—while it has led several of the ministers of that denomination, and a large number of laymen to attach themselves to the ranks of episcopacy, seems, at the same time, to increase the rancour of those who remain against the rival communion. Two specimens, out of a multitude such, will suffice to exhibit the extent of this feeling of opposition. The first is an extract from a letter issued by the synod of the “New School Presbyterian Church,” in Michigan:—

“We want you, beloved brethren, to beware of Satan’s devices. Never be satisfied with the mere form of godliness. Beware we beseech you, of that spirit of Antichrist which has grown up within these few years to such giant strength in a denomination of religious people, which we have been accustomed to consider evangelical, but which we fear must, hereafter, be treated as fundamentally erroneous. We now refer you in plain English, to the episcopal denomination. We likewise exhort you not to be deceived with regard to the fatal tendency of those most palpable errors which have taken possession of what is termed the “*low church*” portion of that mischievous establishment. Even that portion, in our estimation, has in connection with it, no little false theology and exclusive sectarianism [!!] and Jesuitical proselytism; together with opposition to temperance, and revivals of religion, intermingled with a dependence on forms and successions; all of which we consider highly injurious to the cause of human salvation.”

The other is from the New York “Evangelist,” an organ of the “New School presbyterian Church.” The absolute

falsehood which marks every statement, and the *tolerant* Christian spirit which characterises the whole extract, are too prominent to require any exposure beyond that which it bears on its face. Its evident design is to entrap a class of readers as ignorant of history as they must be of ecclesiastical and civil polity. Out of such material, we opine, is the "new school" sect mainly formed.

"The Episcopal Church, Anglican and Anglo-American, is in many respects very questionably *protestant* at all. Among the Reformed Churches she was late in the day, in her awkward and ambiguous affiliation; she never *protested* originally at all herself, but was whirled about by the imperious caprice of her corrupt and tyrannical monarch; and so prudent in acquiescing, if not in taking originally or at all her own position, she remained less acting than acted upon, and surrendered all her prerogatives, as a Church of Christ, to the usurping and monstrous headship of one of the vilest beasts of a king, the second Tudor and the eighth Henry, who subdued her as a minister of his will and the panderer to his lawless gratifications—against the honours of his proper wife, and more against the prerogatives of her lawful head, the Lord Christ, the only legitimate King of his own Church. In her *protestant* relations she was mainly the passive creature of her wicked and hateful king; she came late, and very gradually, and as we have said, very awkwardly, into the conformity and the confederacy of protestant churches. There are several peculiarities to be noted, in her original not-half reformed adhesion to the protestant cause; peculiarities in which she was solitary and peerless, as well as inconsistent, raw, and ridiculous, among the sisters of the protestant world; peculiarities, like those of a felon in the striped uniform of the state prison, worn on the *Erastian* principle of conformity to the will of

Cæsar, that is, of King Henry, the Blue Beard monster, and master, and dictator of her changes.

“So true is it that the hierarchy of England is old popish ; that it was never reformed ; that all other changes left its popish, clerical compagination unchanged, in every important or characteristic particular ; and that the dark ages, by dark and gradual accretions, and by Romish prescriptions and conformities, made it what it is, stamped with *the image of the beast*, and then left it unreformed among the glories of the glorious Reformation. It is also a known fact that many of the clergy conformed at the time, who were avowed papists ; and of all orders, from the lofty and the lordly, to the starveling curates and pensioners of pampered prelacy. They conformed on the *Erastian* principle ; false, contemptible, and unchristian as it is ! They prudently acquiesced—and saved their places and their purses ; in a way of which we shall speak more hereafter.

“Now, it is another fact that of all the nominal churches of the protestant world, England alone retained her miserable popish hierarchy. All the other churches, insular or continental, revolutionized and reformed their order as well as their doctrine in a more Christian style. Whether Lutheran or Reformed, all the protestants were anti-prelatists [! !] They never thought of reforming away the popish *doctrine* and retaining the popish *hierarchy*. They made a thorough purgation. * * * As for bishops of the diocesan mould attempting or originating a reform, and consummating it, the idea is Utopian ! What history records any such thing ? It never happened. Their collective history is the other way. They have always been badly conservative in respect to reforms. They always hang on the traces of the age, oppose all reforms in the main, and magnify antiquity and the wisdom of the ancients. They are always, like Bishop Bonner, for ‘what the Church believes.’ They teach us to

worship the authority of the fathers, and infallibility of their oracles of tradition, and their own divine right to do what they please—to govern, dictate, and dogmatize to the world. * * * They and theirs were all tories in our Revolutionary war—with few exceptions. They retarded it, prayed against it, denounced it, and now acquiesce in it—on the Erastian principle probably, or from some policy even more selfish. Their whole history shows them anti-reformers, anti-Americans, anti-protestants. It is the genius and spirit of their order, to oppose all reforms in Church, and in state; as if innovation were always a crime, and never can be an improvement and a virtue! and as if old error was better than eternally older truth!

“Let the American people open their eyes to its true character. This same prelacy is the foe of man and of God. It is essentially un-protestant, and hostile to the simple rationality and righteousness of our republican institutions. It is analogous to the assumed divine right of kings, and other arrogant and wicked assumptions of the feudal system. It is a shoot from the trunk of the pagan Cæsar, not from Jesus Christ.”

Attacks in a precisely similar strain* are weekly made in

* The hostility of this miserable sect against a liturgy so purely evangelical as that of the Anglo and Anglo-American Churches is easily accounted for in the peculiar views which they entertain touching the sublime mystery of the *atonement*, reaching even to the moral greatness of our Saviour's character. The following genuine paragraph from the same print will sufficiently indicate how “New School Presbyterianism” is *getting on*. Irving's notion relative to the peccability of Christ, is not a touch to it! Yet the sentiments it contains are, I can assure the English reader, growing much in vogue in the “protestant” ranks in America. Very similar opinions, variously expressed, have been at different times put forth by other heresiarchs.

“What is the example which the sufferings and death of Christ afford?—an example, if unexplained by any other circumstance, *the most frightful and disgusting the world ever saw*. If this were Christ's object, *he has most miserably failed*. * * * HE NEVER MANIFESTED ANY EXTRAORDINARY EXEMPLARY DE-

this sagacious organ upon the order, the liturgy, and the other features of the Church, nor are the other sects backward in taking up and repeating the oft-refuted charges; justifying the complaint of Dr. Jarvis, which to English readers may otherwise appear an exaggerated representation: “The present is a period of rebuke and blasphemy. We are assailed on the one hand by the prelates of the Roman communion, on the other, by countless numbers among the protestant sects. All unite in nothing but in animosity towards us; and that, too, in a country which professes to tolerate every shade of religious faith and opinion. The protestant sects raise the alarm cry that we are papists, either openly or in disguise; the prelates of the Roman communion help on the clamour in hopes of profiting by our discord, and repelling the more easily our claims as the reformed branch of the One Holy, Catholic and Apostolic Church.”

I saw more of Cleveland on our return eastward, as the boat stopped there for half a day to receive the Columbus mail. It promises to be the most important port on the south shore of Lake Erie, and unlike most sea [lake] ports, its high state of morals keeps pace with its commercial prosperity. One proof of this was afforded to our view in the

PORTMENT, * * * his anguish and cries, his bloody sweat in the garden, and his pitiful cry on the cross, seem to be *entirely unmanly*. The desertion of his friends, and the cruelty of his enemies, he might have borne with far greater composure. Many of his followers, in all ages, have endured much sorer evil than he experienced, with far more apparent magnanimity and self-possession. So far from setting an example of patience and self-possession in the hour of suffering and trial, he might be commended to the example of some of his own followers.”

“Can anything” truly remarked a Church journal, commenting on the article whence this is extracted, “be conceived more atrocious than such language? We venture to say that the apostate Julian never expressed himself in more irreverent terms of the adorable Saviour of the world, nor was even Voltaire in his infidel ravings, guilty of worse profanation than this.”

well-ordered and cleanly appearance of the streets adjoining the quays, which are wholly free of dram-shops.

While sitting with a group of passengers on the boat's deck, as she left Cleveland behind her, and the proud Erie with its numerous sails opened to our view, its south shore, as far as the eye could reach, disclosing the cultivated furrows and broad pastures of a civilized and well-peopled region, one of our party repeated the lines of an English poet,* whose eye never witnessed what (in the licensed hyperbole of poetic language) he so beautifully prefigured :

On Erie's banks, where tigers † steal along,
And the dread Indian chants a dismal song—
Where human fiends on midnight errands walk,
And bathe in brains the murd'rous tomakawk ;
There shall the flocks on thymy pastures stray,
And shepherds dance at Summer's closing day.
Each wandering genius of the lowly glen
Shall start to view the glittering haunts of men ;
And silent watch on woodland heights around,
The village curfew as it tolls profound.

In a few more short years, *Lake Superior* will cease to be navigated by the Indian canoe, and its banks will swarm like these with the busy crowds of civilized habitants.

I made another visit to "the great Falls," on our journey homeward, and varied our course by taking the stage to Rochester, (where we remained ten days,) and the canal thence to Schenectady, near Albany ; so that I have followed the entire course of that celebrated work of art.

Before reaching our Philadelphia friends, we made a fortnight's visit in New Jersey ; where I witnessed the consecration of the church at Belleville, which had been completed chiefly, through the liberality of Mr. Stuyvesant,

* Campbell.

† The tiger is not a native of North America, though the wild cat belongs to the same genus, and possesses equal ferocity.

who, as is his wont, afterwards entertained the attending clergy, numbering on this occasion sixteen or eighteen, at his house. Among the company were Drs. Eastburn, Wainwright, Milnor, and Anthon, of New York. The latter is the Greek professor at Columbia College, and author or editor of nearly all the grammars, lexicons, and classical school books used in the United States. His manners and conversation are quiet and prepossessing

I also took a day to visit Patterson, the seat of some considerable manufactories, and the beautiful Falls of the Passaic. Here I met with a friend of former years in the person of the Rev. Alfred Loutrel, the son of Mr. Loutrel before-mentioned, who was supplying the parish of St. Paul, of which he has since been instituted rector. The congregation of this church is large and public-spirited. Mr. W——e, a vestryman, at whose house I stayed, is a strong advocate of the free-sitting system, which it is my fervent prayer his influence may prove effectual in introducing in the parish church.—“We should then,” said Mr. W. “have to erect another place pretty soon, as there would not be church room for the influx which the primitive mode would create.”

“But where would the money come from for that purpose?”

“The money,” replied my host, the colour mounting to his cheek—“It is this selfish pew-system which closes up the hearts, and tightens the purse-strings of churchmen. Our laity are rich enough to give church-room to every episcopal family in the United States, and a good support to every minister, without feeling it. But they never will, under the present system. There is money enough in the church, and it will flow into its proper channel if we only come back to Christian principles.”

I was reminded of the late Earl of Aylesford's remark "that, as we cannot fix our places in the next world, we ought not to attempt to fix them in our churches in this world, and that if the poorest man in the village sat side by side with him, he would be satisfied."

Patterson has, at least, *one* Earl of Aylesford.

CHAPTER LVII.

PHILADELPHIAN SUBURBS.

“Laudabunt alii claram Rhodon aut Mitylenen,
Aut Ephesum, bimarise Corinthi
Mænia, vel Baccho Thebas, vel Apolline, Delphos
Insignes, aut Thessala Tempe.

* * * * *
Me nec tam patiens Lacedæmon,
Nec tam Larissæ percussit campus opimæ,
Quam domus Albuncæ resonantis,
Et præceps Anio, et Tiburni lucus; et uda
Mobilibus pomaria rivis.—*Hor. Carmen, VII.*

HAVING several times repeated my visit to the rector of St. David's, Manayunk, and rambled with him among the scenes of beauty, for which the banks of the Schuylkill are celebrated, I resolved in the summer of 1842, to select a place of residence in that neighbourhood. The Schuylkill had always been a favourite river with me; it is indeed a lovely stream, flowing in its whole course from the mountains of Carbon to the Delaware through scenes of surpassing beauty. The invitations of my friend were added to the promptings of my own inclination to reside in his parish.

On the first of July, therefore, I took possession of a house which chanced to be vacant, within a few minutes walk of both church and parsonage; and for the two ensuing years divided my time between the pleasing office of assisting J——n in the duties, public and private, of a large and populous parish, and the quiet enjoyments of home, while regular arrivals of English papers gave us an

opportunity of keeping pace with every event transpiring in the old world, as fast as her majesty's semi-monthly mail reached the ports of New York and Boston. "The two countries now," remarked Daniel Webster, in one of his speeches, "lie side by side."

One of the most attractive places where I occasionally did duty, when not officiating in Manayunk, was Phoenixville, situated like our own town, on the banks of the silver Schuylkill, twenty miles distant, and sustained also by manufactures; though having as few of the disagreeable adjuncts of a manufacturing village as I ever saw. The houses occupied by the operatives form several neat and comfortable rows on the main street, and evidence in their general appearance, and the cheerful, healthful looks of the inmates, the care and consideration of the mill owners. One of them, Mr. Mason, has extensive rolling mills, which, in their admirable construction, and the beauty of the machinery, are not surpassed by any English establishment of the same kind. About a mile from the village is one of the most English-looking and English-kept residences I have met with in the United States, standing in the midst of a fine estate, and commanding an extensive south view. It is the property of a Mr. Morris, the senior churchwarden of the parish. Here I was each time entertained, and found in the owner of the mansion—a true son of the Church of the genuine Sir Robert Inglis stamp—every attraction, intellectual and literary, that could make a visit agreeable.

At Emanuel church, Kensington, in which I had preached about two years previously to a *select few*, collected under the old (i. e. the exclusive or pew) system, I was gratified to find a change made in accordance with the "Resolution" of the General Convention. By a vote of the vestry, the doors were taken from the pews, and finials

placed at the seat-ends; the church doors were thrown open (not in mockery) to the people, without any other tax than their voluntary offerings on each Lord's Day.*—In other words, the drawing-room for the use of *a select circle of genteel "episcopalians,"* was converted into a *parish church*. What was the immediate result?—A larger congregation, filling closely every part of the building, as well dressed, and more devotional than before. What further result?—

A larger treasury!

Such has been the effect in America, wherever the apostolic system has been tried. One after another of the Romanist churches has adopted it, invariably with the best results to the success of that sect. By it the methodists gather multitudes into their communion, many of whom would,—if not *repelled* from our fold—greatly prefer its worship and ministry. Let but the different rectors and vestries of newly organized parishes give sanction to the practice, and it would soon become universal; and the American Church would then have, in her possession of an Offertory, a mode of sustaining the clergy, assisting the objects of parochial education, and parochial charity, as well as of swelling the missionary exchequer, which none of the sects possess. One that will at least guard against the fluctuations and precariousness of the present supplies to these objects; though it may fail of achieving the larger schemes of benevolence which a national endowment enables its trustees, the clergy, to accomplish.

My clerical engagements also took me several times up the Delaware. One of these excursions, which lives in my memory as the most interesting in the incidents which marked it, was to Burlington, the residence of the Bishop of New Jersey. I had promised an English friend who,

* 1 Cor. xvi. 2.

at the joint instigation of D——s and myself, had made choice of the Church as his profession, to be present at the ceremony of his admission to deacon's orders. His term of candidateship, which was made in New Jersey, expired in the summer of 1843, and on Trinity Sunday the bishop, whose canonical practice in this respect is (almost necessarily) single, held an ordination in St. Mary's.

It was a bright sunny day, and the ample doors of Riverside were thrown open, discovering the bishop's family at breakfast, while enjoying the prospect spread out by nature's most lavish hand before the house. The sober quiet refinement, and social comfort, presented by the family group, and the unambitious elegance of the mansion, imparted to the scene a character peculiarly English. Several beautiful children occupied their places at the family board, whose deportment gave evidence of their good breeding, and the happy influence of private and maternal training under the check of religious principles.

After breakfast, I accompanied C——n to the garden, spread round the house, where the gravelled walks, winding their serpentine course through borders of well trimmed shrubs, and the closely shaven lawn, completed the picture, which instantly carried our thoughts homeward.

The church of St. Mary fronts a street a little out of the closest part of the city. It is cruciform in its plan, but unpretending in its architectural design, and rather low. Surmounting the central elevation is a stone cross, announcing to the by-passer that the building is neither a Mahomedan nor a pagan, nor (by its appropriate symbol, the *weather vane*) a sectarian place of worship, but a *Christian* temple, belonging to the One Universal Church of the Apostles. Groups were gathered in the pleasant churchyard at the time of our arrival, and many had taken their seats in the consecrated place where the Trinity are worshipped. It

was the festival of that Holy Mystery, and the bishop's sermon embraced a notice of the sublime doctrine of the *Three in One*, which he treated practically in the evening's discourse at three o'clock.

The evening's service was also celebrated at eight p. m. in the chapel of St. Mary's Hall, when the bishop summed up the arguments, and enforced the exhortations used in his previous discourses; adding an appeal, couched in most feeling language, to his female auditors to carry to their closets the recollection of the instructions received during the day. At the end of the chapel service the young ladies of the school, numbering about two hundred, each shook hands with the bishop on their way to the supper room.

The pleasing spectacle which this, and other opportunities presented to me of Bishop Doane's efforts to carry out in his diocese a system of religious education on the principles of the Church, brought forcibly to my mind the eloquent and truthful sentiments expressed in my hearing, during my last visit to England in 1841, by one of our most catholic minded bishops* before the assembled thousands at the annual meeting of the London Sunday schools. With the vital importance of the following query the republican prelate seems deeply impressed:—"Amidst all the difficulties and disadvantages to which ill-devised and ill-directed schemes of instruction are liable, some system of education *will go forward*. The great question is not, therefore, *whether* the rising generation shall be educated, but *how* it is to be educated? Whether in sound Christian principles, or merely in unholy ones? Or, if it be at once determined—as *Christians are bound to determine*—that the education shall be Christian; whether it shall be *built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief*

* The Bishop of Ely, Dr. Allen.

corner stone, as explained by the Church, or as preached by sectarians and enthusiasts ?”

Bishop Doane has nobly encountered the popular view of this question, and the factious opposition of the expediency advocates in the Church's ranks, in his own field of operation, by the establishment of a system of parochial education for the poor, on the plan of the National Schools of England, as well as of high schools for the wealthier classes: [another college of preparatory education for boys having been during the present year (1836) commenced at Burlington under most flattering auspices, in addition to St. Mary's Hall.] “For we may rest assured,” was the logical deduction of Bishop Allen, “that if we do not exert ourselves in the good work of educating the *poorer* members of our own communion in the principles of our Church, and teach them to love it by constantly frequenting it, and by feeling they are benefited by it, they will be *led away from it*, by those who are more zealous for their *sectarian* tenets than *we* are for the orthodox doctrines of our own Church. If good seed be not diligently and *extensively* sown amongst them, the enemy will sow tares, and the good seed will be choked and bring forth no fruit to perfection.”

The Bishop of Ely's emphatic appeal to the true *amor patriæ* of his auditors on the same occasion,—of “those who loved their country; who wished *virtue* and *true religion* to flourish and abound in it; who would turn many to righteousness, and in consequence of so doing shine themselves as the stars for ever and ever,”—meets, happily, with a warm response from more quarters than one in the United States; and in finding an echo in the breasts of his brother prelates of New Jersey, Maryland, Michigan, North Carolina, etc., proves them to be the *real* patriots in a community where mere *wordy* and *vaunted* “patriotism” is, notoriously, a superabundant commodity.

Amongst the objects of public patronage which are especially worthy the notice of a visitor to Philadelphia, is the *Artists' Fund Society*; a similar establishment, on a smaller scale, to the Annual Exhibition of native artists at the National Gallery of Trafalgar Square. The building is in Chesnut Street. Were it consistent with the design of these notes, I should be tempted to give a particular description of its plan, with some discussion on the relative merits of the artistic contributions of this gallery, which I successively visited during several years of its early existence. Among the best I may mention the names of Sully, Lambdin, Neagle, Dickinson, Barratt and Officer, in portrait painting; and Holmes, Peale, Walker, Shaw, Williams and Hamilton, in landscape designs. Some small pieces by Mrs. Newton of Roxborough, were worthy a place in a more national exhibition of design than the Artists' Fund Hall of Philadelphia.

CHAPTER LVIII.

A MOURNING CHURCH.

This wilderness, the world like that poetic world of old,
Bears one, and but one branch of gold,
Where the blest spirit lodges like the dove ;
And which, to Heavenly soil transplanted, will improve,
To be, as 'twas below, the brightest branch above ;
For whate'er theologic lev'lers dream,
There are degrees above I know,
As well as here below,
Where high patrician souls dress'd heavenly gay,
Sit clad in lawn of purer woven day ;
There some high Spirit's throne to Sancto shall be given
In the metropolis of Heaven.
Chief of the mitred saints, and from ARCH-PRELATE here.
Translated to ARCH-ANGEL there.

SWIFT.

ON February 20th, 1843, the Church papers came to us dressed in mourning. The presiding bishop had departed this life on the previous 15th, in the house, and in the arms of his suffragan, and now successor in the apostolic office, Bishop Eastburn. And the American Church's appreciation of his uncommon worth, and her own loss, was now evinced in the unusual marks of regret and respect to his memory, visible on all sides. In several dioceses the interior of all the churches were hung with black, and the clergy wore crape for thirty days, whilst in nearly every parish throughout the country the event was improved from the pulpit by a funeral sermon or an appropriate address.

Fortunate has it been for the Church of America that, in God's providence, she has hitherto been under the presidential control of four such men as Seabury, Provoost, White,

and Griswold. The first three led her feeble host through the storms of opposition and rebuke that followed to the catholic communion after the Revolution; and by their joint wisdom, their moderation, and their most exemplary piety, they disarmed the opponents of episcopacy, and successively presiding during the period of the Church's early struggles, piloted her children into the full possession of the promised land. Their office (descending by seniority of consecration) devolved on Bishop Griswold at Bishop White's death: he may well be said to have caught the mantle of his predecessor who had held the post forty-one years. Bishop Griswold succeeded to his primacy in 1836, having then been Bishop of the Eastern diocess twenty-five years. He presided at two General Conventions.

One of his brother bishops* paid his memory the following just tribute in announcing the melancholy event of his death to his diocesan flock:—

“The venerable prelate who has thus passed from among us was a man of primitive simplicity and piety. Through a long life, he gave wholly to his master's service rare endowments of mind, and rare attainments in learning, acquired under great and, to an ordinary man, discouraging disadvantages. There has seldom been so indefatigable a student! He was one of the few in this or any country who could read, understand, or enjoy the great work of *La Place*, as made accessible by our own Bowditch. As a parish priest he was a pattern of pastoral diligence and fidelity; and through his long episcopate, even to the latest of his days, he continued abundant in labours; not sparing himself that he might feed the flock of which the Holy Ghost had made him overseer. As presiding bishop, the Church is indebted to him for two Pastoral Letters of the House of Bishops; the latter of which, that for 1841, is a

* Doane.

document of the highest value,* and will testify to the remotest generations, his firm adherence to the catholic faith, and his fearlessness and force in its assertion. He has gone from us in a good old age, as a shock of corn when it is fully ripe."

The place and manner of Bishop Griswold's death were both remarkable, and have given rise to much comment and improvement. The following picture of that last scene, drawn at his funeral in Trinity Church by his successor in the apostolic office, the present Bishop of Massachusetts, is too graphic to be withheld:—

"Amidst the shock which we have all experienced, by this startling termination of the earthly ministry of our revered Ruler and Guide, will not every voice unite, with one consent, in the exclamation, that the exit of him whose remains now lie in our view,—whether that exit be considered in reference to the precise period of his life when it was made; to the spot on which it was witnessed; or to the manner in which his sainted spirit took its flight,—is marked throughout by circumstances of almost unparalleled sublimity and beauty? Let us contemplate together, for a few moments, this striking spectacle. As if to call our hearts, in a more than ordinary manner, to a sense of the presence and the providence of God, it pleased Him to take to himself our departed Overseer, within a few short days after the consummation of a wish which had occupied the thoughts of our venerated Head through long previous years. The desire of his soul had just been accomplished. He had seen the council of his diocese, which had been assembled at his own earnest summons, meeting in harmonious brotherhood, and appointing his official successor. He had received the kind voice of confirmation to this choice from the near and the distant portions of that spiritual

* From this letter copious extracts are given in chapter LIII.

Body, of which we are a parcel and a part. And, when all these preparatory measures had been completed, he had, in company with some of his brethren in office, and in the presence of his assembled clergy, performed the last finishing and apostolic ceremonial, within the precincts of this consecrated temple. And now, having been permitted to behold all things done, he walks to and fro, for a few weeks, in the midst of us; and then, in the fulness of years, he passes instantly away, and enters into an everlasting rest from all his labours. And, to invest with still farther interest and solemnity the closing moments of his career, it is so ordered, in the course of Providence, that his spirit shall escape from its earthly prison-house beneath the very roof of him, who had been destined to stand in his room, and to continue his labours, and thus, by a most singular concurrence of circumstances, the father lays down his dust, literally speaking, at the feet of the son. But the glorious picture is not yet completed. You have seen this good old man separated from those over whom he presided, immediately after the fulfilment of his dearest wish and prayer. You have seen him yielding up the ghost within the actual dwelling of his successor in duty. And now, how does he die? Could any departure have been imagined, more entirely in harmony with the previous tenor of his character and life? After a lengthened course of calm and meek exertion, he resigns, without a struggle, his ransomed soul into the arms of his Redeemer. He sweetly falls asleep in Christ. And as I stood over that noble and majestic form, and watched the almost imperceptible ebbing of existence as it hastened to its close, I could not but inwardly exclaim to myself, in the feeling, though not in the language, of the bard of life, death, and immortality:—

“ Starts timid nature at the gloomy pass ?

The *soft transition* call it; and be cheered ! ”

Bishop Eastburn's tribute to the humility and quiet virtues of his episcopal predecessor will complete a portrait, which cannot fail to interest in a strong degree the catholic readers of this country:—

“My personal recollection of our venerated bishop dates from the period of my early youth. Thrown into his society, at that time, by circumstances of a most interesting character, a near view was thus afforded me, at this season of my opening life of that wonderfully ‘meek and quiet spirit,’ which accompanied him at all times, and through all places; and it is impossible for me ever to lose the impression which it produced. It was this quality, in truth, that gave such attractive beauty to his fine countenance, which had an expression upon it such as we frequently see upon the canvass, in the embodied conceptions of the great masters; but which we seldom witness in our daily walks among men. That the habitual feeling of that sainted man, whose loss we are now deploring, was one of entire self-renunciation, all who knew him will bear witness; and how instructive for us to survey such an example, in a world where eminent models in that department of Christian virtue are so rarely to be found, I need not surely remind you. To this spirit of humiliation the whole current of the world is so utterly opposed, that it is considered as of slight account in men's estimate of human excellence. And yet who can forget, that, when our Divine Master pronounces his beatitudes upon the mountain, he numbers this same lowly mind among the most resplendent endowments of the creature; and holds it up to our contemplation as the object of his choicest benediction. “Blessed are the meek; for they shall inherit the earth;” “Blessed are the poor in spirit; for theirs is the kingdom of Heaven.” Or how can we likewise forget, that this humbleness of soul, so little esteemed by a vain and self-seek-

ing world, is the very mind that was in Christ; 'who, being in the form of God, made himself of no reputation, and took upon him the form of a servant?' To this chastened and unpretending spirit, therefore, so pre-eminently characteristic of the departed servant of God, whose remains are now before us, let our thoughts be turned this day. Let us seek to form it within ourselves as he formed it,—by daily walking with God, in the secret and subduing exercises of meditation and prayer. 'There was something majestic in the simplicity of that venerable man; something which, while it awakened love, kept at a distance all profane intrusion, and compelled from others that deference which was his due; something which one could never be in the presence of without an immediate consciousness of beholding the perfect exemplification of that sentence, 'He that humbleth himself shall be exalted.'"

The following was Bishop Chase's notice of his brother prelate's death, in a letter addressed to a clergyman of Philadelphia:—

"Yesterday the news of the death of our senior bishop arrived in our midst. I speak so because of our little, compact, fraternal, and insulated character. When the mail arrives we hail it as the messenger of good or ill to us all: for what affects one moves the whole; and often is heard the prayer, that God would enable us to bear the *ill*, as well as give us grace to keep us humble under the effects of good tidings. If I remember right, yesterday I had forgotten to pray in this manner, when the papers were all poured out of Jubilee mail bag on my table. I say I had forgotten to pray,—'Merciful Lord enable me to submit with resignation to whatever of woe may be herein contained,' when the Boston paper was discovered to be in mourning. It was immediately opened, and my wife exclaimed—'Bishop Griswold is dead!'—It was indeed so: our dear dear senior

bishop has, indeed, passed suddenly to his high reward. The short story told in the 'Witness' was read and re-echoed from mouth to mouth, till the whole number of our faithful ones were in possession of all that now could be known of this melancholy event,—for such it is to me. I knew Bishop Griswold—I believe he is in Paradise. But I know also *myself*; and the consequent miserable exchange the Church must sustain in receiving me in the place of so good, and great a man. Oh, God of mercy, take pity on thine elect one—thine own Apostolic Church—thine ESPOUSED BRIDE; whose garments when steeped in the blood of martyrs, thou hast so often cleansed in thine own atoning blood!

Another brother remarked—"Our departed friend and father was ready to be offered. He had fought a good fight—he had kept the faith. All things in the diocess over which he presided were 'set in order.' But six weeks ago a man after the bishop's own heart was consecrated to assist and succeed him in the apostolic office; and, by a singular providence, the venerable prelate lays himself down to die in the study of his successor, as though he came to leave his mantle with his younger brother, and to resign to him with his own hands the commission which he had so long and so faithfully discharged."

"Yes, the good old man is gone,
 He is gone to his saintly rest,
 Where no sorrow can be known,
 And no trouble can molest;
 For his crown of life is won,
 And the dead in Christ are bless'd."

Most truly, when the sainted Griswold gave up the ghost *a great man fell in Israel!* A man great in intellectual powers, great in learning, great in his untiring efforts in the cause of Christianity, great for his piety and holy

zeal, great as a prelate of the Church,—in his primitive life, and the abundance of his apostolic labours,—and pre-eminently great in that singular humility which was the crowning grace of his character. His eloquence—so natural and so winning on the attention of his hearers—and his varied gifts as a divine and a Christian teacher were, however, as remarkable as this shining grace; and well is it for the Catholic Church of America that he is succeeded in his responsible office by one who so closely copies that humility, and possesses, also, so large a share of industry and patient perseverance. No one, in the whole company of her spiritual fathers, was better fitted to preside in the Church councils. Though moderate and mild, he was yet firm if occasion required; he cared not for the face of man whilst engaged in his Master's work. How faithful he was with his own clergy, his numerous conventional addresses, and episcopal charges bear testimony. No bishop, from the apostles downwards, has been more beloved by his clergy, and this love was felt by all who were placed under his spiritual guardianship. In his death the Church of America was wounded at the heart! Like the solitary city, become a widow, it could be said of her, *Her tears are on her cheeks; she smites her breasts in desolation, her priests sigh, her virgins are afflicted, and she is in bitterness.*

“Kind star! still may'st thou shed thy sacred influence here,
 Or from thy private peaceful orb appear;
 For sure we want some guide from Heaven, to show
 The way which every wand'ring fool below
 Pretends so perfectly to know.
 Mistaken idiots! see how giddily they run;
 Led blindly on by avarice, or pride—
 What mighty numbers follow them,
 Each fond of erring with his guide.”

CHAPTER LIX.

REMOVAL TO MARYLAND.—A “PUSEYITE” RECTOR.—
“CHAPEL ROYAL” AT WASHINGTON.—ROCKVILLE.—
THE CHURCH IN MARYLAND.

IN the summer of 1844, I received a joint invitation from the vestry of Rockville parish in Maryland, and the bishop of that diocess, to succeed an old incumbent who was transferred to the rectorship of a parish in the city of Washington, from which Rockville is fourteen miles distant. I readily responded to this invitation, as my friend Jansen had now left Manayunk, having received an appointment to a more lucrative post in Tennessee, through the interest of his brother-in-law Dr. (now Bishop Freeman.) We had already directed our eyes to the more genial atmosphere of Maryland, and the appointment was regarded as very opportune. Nor were we disappointed in any of our expectations. Maryland more nearly resembles England in its climate, and (notwithstanding the institution of slavery) in the general framework of its domestic and social institutions, than any section of the Union, the cities of Boston and Newport excepted. The customs of its first settlers, and the high tone of character they gave to its infant society, still exist in the upper and middle classes, untouched even by the shock of the Revolution, and the political changes to which that event is constantly giving rise.

I passed a few days at the bishop's residence in Baltimore, and several more at Elkton, Cockeysville, and Washington,

before taking charge of my parish. Mr. Goldsborough, the rector of Trinity, Elkton, is one of the most active clergymen of the diocess. He has been singularly successful in reviving the condition of a large and populous parish, embracing two congregations, by whom he is deservedly beloved. It is one of the parishes in which the provisions of the Church are fully carried out, and the rubrical directions of the prayer-book are followed on occasions of public worship *verbatim et literatim*. Their admirable propriety, and the superior effect upon the worshippers, was agreeably manifested on several occasions of public worship at which I was present. The substitution of the Church system, in every part of parochial economy, for the "old" (?) system of innovations, has in this case resulted in a large increase of activity and spiritual prosperity amongst the parishioners, and that in a soil of singular sterility. Such results have appeared in each instance where the same course—the only honest one—has been pursued. Of what importance then are the ignorant and factious cavils of semi-dissenting objectors?

At Cockeysville, I found a hearty welcome under the roof of Mr. Callahan, the rector. This parish, previously in a declining condition under the "old" system, and an "evangelical" regimen, was fast awakening from the long-drawn slumber of anti-"tractarian" torpor, under the energetic superintendence of the excellent rector. Mr. Callahan is a sound scholar, and biblical critic. He was elected to the wealthier and more populous parish of "William and Mary," just before my withdrawal from the country. May God, in mercy, grant that his disconsolate people in Baltimore county, may be saved from any declension from the fervour of their first love!

In Washington I met a former acquaintance in the worthy rector of St. John's, from whom I received a renewal of kindness. I found him much changed in appearance, and

labouring under an attack of fever, the result of exposure to the rays of a powerful sun, which made him request me to fill his place in St. John's church on the Sunday following my arrival in the city.* The church stands in President square, facing the executive mansion. In the morning the president and his daughter, with several of the cabinet, and a large number of government officers, were amongst the worshippers. The British minister, Mr. Pakenham, occupied the pew which has from the first erection of the building belonged to our representative. In this church a recent judicious alteration has banished the useless reading-desk. The whole service is performed at the altar, and a lecturn in the front centre serves the celebrant both for lessons and sermon-stand. This arrangement possesses the advantage of extreme simplicity, as well adapted to a church or chapel of limited proportions; especially as the lecturn (unlike the cumbrous pile of carpenter's work—those fearful eye-sores—in front of many English chancels, with their three square boxes rising picturesquely one above the other, for the use of preacher, reader and clerk,) presents no perceptible obstruction to the view of God's altar.

The parish of which I now took charge was formerly within the limits of St. John's, Washington. With the formation of the chapelry in 1719 the "Book of Records" begins. There were two rectors before the revolutionary war,† when the Rev. Thomas Read took charge of the

* Mr. Hawley died a few months after the above date, after a ministry of thirty years in Washington. Whilst recording my acquaintance with him, I cannot withhold a passing tribute to the names of Pyne, Gilliss, French, and Harris, clergymen of that city; from each of whom I received the kindest attentions, the more gratifying from their being purely voluntary. Such I can guarantee to any clergyman from this country who may visit the American capital.

† The Rev. George Murdock, "inducted" (by the governor) in 1726, and the Rev. Alexander Williamson, inducted in 1761.

parish, which he held for forty years; during which time, as appears from a minute in his own handwriting, he had only been absent from it thirty months. A commendable instance of ministerial fidelity, and the more remarkable in America from its extreme rarity.*

The history of the Church in Maryland is coeval with its existence as a province and an independent state. The liberal and enlightened policy of Lord Baltimore—"the wisdom of which," writes Dr. Hawks, "was the more remarka-

* Mr. Read was succeeded in the rectorship by the Rev. Alfred Henry Dashields, when the parishioners being increasingly dissatisfied with the location of the church (two miles from Rockville, on the Baltimore road), commenced a subscription for the erection of a new one. Before this design could be carried into effect Mr. Dashields withdrew from the parish, in August, 1817. The project of changing the situation of the church was, however, soon renewed by the vestry, and a committee appointed to examine the old building and report on the subject. In 1820 the Rev. Thomas G. Allen, now of Philadelphia, was elected; and the project of "a church in Rockville" was prosecuted with spirit. A grant of land in an eligible situation was conveyed by Solomon Holland, Esq., upon which the present substantial and commodious structure stands.

In March, 1828, Mr. Allen withdrew, to become assistant-minister of St. Paul's in Philadelphia; and the Rev. Henry C. Knight, of the diocese of Massachusetts, was appointed to the pastoral charge. He held it for one year, when the Rev. Levin J. Gilliss assumed the rectorship, and retained it fourteen years.

Mr. Gilliss' term of residence in Rockville appears to have been marked by great harmony amongst his numerous parishioners, whose attachment to him was the result of his zeal for their spiritual welfare, and the uniform kindness and urbanity of his deportment (of which I had repeated examples during my occasional intercourse with him). His name and character will be long cherished by his former people with affectionate regard. During the period of his residence in Rockville, the parishioners erected a commodious and tastefully arranged parsonage. The land on which it stands was the gift of the Hon. Judge Kilgour (now deceased), a liberal friend of the Church. The family of Kilgours are of Scottish origin, and descended from the learned and pious Bishop Kilgour, primate of the Church of Scotland, predecessor of the late Bishop Skinner (the present Bishop Skinner's father) in the see of Aberdeen and the primacy. Bishop Kilgour, it will be recollected, was Bishop Seabury's chief consecrator in 1784, by which act the American Church first acquired its complete form.

ble as it was far in advance of the spirit of the age"—encouraged the emigration to the new colony of numerous members of the Church of England, and the protestant sects from Virginia and the mother country, who in time outnumbered the adherents of the Roman see. In 1664 an Act passed by the Assembly against blasphemy and profanity, describes a motley brood: "Schismatic, Idolater, Puritan, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead," &c. The moral aspect of society does not seem to have improved with the multiplication of sects, if a letter addressed by the Rev. Mr. Yeo to the Archbishop of Canterbury in the year 1675 may be relied on. He writes: "The province of Maryland is in a deplorable condition for want of an established ministry. Here are ten or twelve counties, and in them, at least, twenty thousand souls, and but three Protestant ministers of the Church of England. The [Romish] priests are provided for, and the quakers take care of those that are speakers; but no care is taken to build up churches in the protestant religion. The Lord's day is profaned, religion is despised, and all notorious vices are committed, so that it has become a Sodom of uncleanness and a pest-house of iniquity. As Lord Baltimore is gone to England, I have made bold to address this to your grace, to beg that your grace would be pleased to solicit him for some established support for a protestant ministry."

The want of sufficient support for protestant ministers, and the high official distinction many Romanists deservedly held, and which they had never abused, did not, however, warrant the grossly unjust act of King Charles the Second, who ordered the proprietary "to put all the offices into the hands of the protestants." The cry of "No Popery!" had been raised in the province, provoked by the religious contentions in England on this subject, and Charles was very willing to seize upon this, or any thing else, which furnished

him with a pretext for taking away the charter of the proprietary. Be that as it may, as soon as Sir Lionel Copley, the protestant governor, arrived, in 1692, the first act of the Assembly, after a recognition of the royal authority of William and Mary, was to pass a bill "for the service of Almighty God, and the establishment of the Protestant religion in the province of Maryland." This law provided, that "the Church of England should have and enjoy all her rights, liberties, and franchises wholly inviolable, as they then were, or thereafter should be established by law; that the several counties should be laid out into parishes, and that a record of the metes and bounds thereof should be deposited with the several county courts, and also with the governor and council; that the freeholders of each parish should meet and appoint six vestrymen; that a tax of forty pounds of tobacco per poll should be laid on each taxable person in the province, and that the sheriffs should collect the same; that from the proceeds of this tax the vestries of the several parishes in which there were no churches built should forthwith cause houses of worship to be erected, after which the tax was to be applied to the support of the minister; but if no minister had been inducted, then to be applied by the vestrymen to the necessary repairs of the churches, or other pious uses in their discretion."* The vestries were also made bodies corporate to receive and hold property; and it was provided also, probably to secure perpetuity to the system adopted, that each vestry should have power to fill all vacancies occurring in it.

Thus Anglo-Episcopacy became the established religion of the province.

Under this statute, the ten counties of the province were divided geographically into thirty-one parishes. An arrival of clergymen from England supplied those newly formed,

* Hawks's "Ecclesiastical Contributions," vol. ii.

and the machinery of a state Church was actively put into operation by the executive. Though there are some evils inseparable from this kind of alliance, and the constitution of that general government, of which Maryland is now only a federal branch, is framed on principles which forbid, and make impracticable, a *rejunction* of the civil and religious office, yet truth obliges the historian to record that the Church once established in Maryland, both in its early operations, in the fulness of its growth as a state-establishment, and in its later fruits, gathered from the maturity of those seeds so plentifully and assiduously sown before she was humbled in the dust, proved most eminently a blessing to the community, and was the spiritual mother of many thousands, whose children or descendants, however since tossed about by the ever-conflicting winds of schism, will yet bear testimony to the maternal care with which she tended those entrusted to her guardianship. Her gold, seven times purified, shews now, in her renewed youth, brighter than when supported by the law, sanctified by persecution, and *mectur for the Master's use*.

With the return of peace after the revolutionary war, the remaining clergy made laudable and self-sacrificing exertions to recover the lost ground occasioned by its distractions and the accompanying inroads of sectarianism, whose preachers had drawn off a number of families from their attachment to the Church. The old complaint made by the clergy of Maryland was again renewed, viz. "that there were a sort of travelling pretenders to preaching that came from New England, and other places, which delude, not only the protestant dissenters from our Church, but many of the Churchmen themselves, by their extemporary prayers and preachments, for which they are admitted by the people, and get money of them."*

* In a letter found by Dr. Hawks, in the archives of Lambeth Palace.

Times, it is true, are changed! Though the latter part of this plaint is correct enough, yet the dissenting ministers of Maryland now number amongst them many who are more than mere "pretenders to preaching"—eloquent expounders, possessing respectable scholarship. It may, however, be stated, that the number of seceding sects has since increased in that one section of the United States from about five to fifty, differing more widely from each other than the first separatists differed from the Church which they left: a strong argument for those who have adhered to Apostolic Order to continue steadfast in "the old paths and the good way."

The amended act of the legislature, incorporating "the Episcopal church of Maryland," strikes out of the old statute all the articles which connected it with the state as a *civil* institution. Vestries are chosen in the same way, the oath being differently worded. Vestry meetings are to be held on the first Monday in February, May, August, and November, at eleven o'clock, A.M. The rector is a member of the vestry and chairman thereof, with power to call special meetings. The powers of churchwardens, as civil officers of the peace, inspectors of tobacco, &c., were taken away, and their duties limited to the preservation of the peace in the church and chapels of the parish, and lifting the oblations at the communion. Elections for vestrymen and churchwardens to be held, as before, on Easter Monday. "Every free white male citizen above twenty-one years of age, resident of the parish where he offers his vote six months next preceding the day of election, and a member of the Protestant Episcopal Church, and who shall also contribute to the charges of the said parish in which he offers to vote," &c., has a right of suffrage in said election.

The old parish bounds remain, except where the Diocesan Convention, at the request of adjoining parishes, alters

them ; and the parochial rights of the rectors are secured in Maryland by the double protection of the ecclesiastical and civil law. The former in her thirty-first canon makes it penal for "one clergyman belonging to this Church to officiate, either by preaching, reading prayers, or *otherwise*, in the parish or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure ; or, in his absence, from the churchwardens and vestrymen ;" and the latter subjects the party who violates its provisions to a penalty of eight dollars for each offence, "recoverable before any justice of the peace, to be applied to the use of the parish in such manner as the vestry may direct."

Under a succession of catholic bishops, pre-eminently distinguished amongst her sister-diocesses for their learning and the vigour of their administration, the Maryland Church has, since receiving an episcopal head, "lengthened her cords and strengthened her stakes." The present excellent prelate who presides over her destinies, reports to the last General Convention a hundred clergymen ; five of them instructors in incorporated seminaries of learning, and six, teachers of classical schools, in addition to ministerial duty. Since called to the high office which he has, with such remarkable wisdom and prudence, filled, twenty-five deacons have been admitted to the priesthood, sixteen candidates have been ordained deacons, and there are eighteen candidates now on the list. There are 118 churches, many of them elegant structures of stone, affording accommodation for 37,500 persons. Eleven churches are now building, and eleven new churches now awaiting consecration. There are parsonages in twenty-nine parishes and glebes in sixteen, varying in size from six to 600 acres ; 3793 Sunday-school children, under strict Church teaching, by 615 catechists. A fine college (on an ample tract of land), has been

established, and is in active operation through Bishop Whittingham's untiring efforts; to whom, with the Standing Committee of the diocess, the donors have made it over in trust as a *Church institution*. It has already nearly fifty students under seven professors, four of them clergymen! There is an incorporated institute for girls, under the bishop's visitation, and four others (Church schools), partially or wholly endowed; and a preparatory school for candidates for holy orders; five parochial schools, held in school-houses erected for the purpose; five female orphan asylums, and a fund for the education of poor children; a diocesan "Prayer-Book and Homily Society," which distributes more than a thousand prayer-books, annually, besides a proportion of the large size for aged persons. Add to these statistics, that the contributions of the faithful in the diocess, for religious and charitable purposes, during the last three years, has been 43,906 dollars; and what Maryland Churchman can help exclaiming, "Surely God is good to Israel!" He has, indeed, *visited the vine of his own right hand's planting*.

CHAPTER LX.

A MARYLAND CONVENTION.

THE Convention of the Church in Maryland was held in Baltimore, shortly after my removal to that diocess, but the engagements attending the removal of the family to Rockville prevented my attendance, beyond part of a day, on its sittings. I was much gratified in witnessing the entire proceedings of this body, the year following, just before taking my departure from the United States. The session, in both cases, lasted four days, several questions of considerable interest having to be settled. One of these related to the proposed admission of a new congregation, out of the ancient parish of St. John, Hagerstown. The memorialists had withdrawn from the pastoral care of the rector* on the ground of his introducing "novelties" in the internal construction of the church edifice, and "innovations" on the "old mode" of conducting the service. The "novelties" consisted in restoring the chancel to the original plan, as it is seen in many of our English churches, and as it was invariably arranged in American churches before the Revolution; and the "innovations" in a compliance with the bishop's recommendation to lay aside the gown, and use the Offertory every Sunday! The Convention, however, sustained Mr. Lyman, by a vote of forty-four clergy to twenty-one; and of laity, twenty-seven to seventeen; and on the renewal of the application in 1845, it was rejected by more than two-thirds of both orders.

* The Rev. Theodore B. Lyman, A.M.

And yet the laity of Maryland understand their rights as well as the wiseacres of Tottenham and Ware !

The laity !—Why, the clerical party in the two Conventions I attended, expressly abstained (at the bishop's suggestion) from taking any part in the discussion on these rubrical points. The worn-out charge of "clerical infringement on popular rights" having been trumped up by the factionists, whose aim was, too evidently, to *use* the uninformed classes amongst the people as the instruments of their own party purposes, the question was left entirely in the hands of laymen ; and well was the contest sustained by the friends of Church order ! The dogmatic expounders of ecclesiastical rule and precedent who figure so learnedly in the editorial columns of certain secular prints in the English metropolis, and their blinded dupes in the refractory vestries of suburban parishes, would have been put to the blush by the historical knowledge, and the intimate acquaintance with the whole subject of ritual and rubrical law, displayed by the intelligent laics of Maryland on these occasions. The triumph of *principle, truth, and common sense*, was complete !—and, but for the dogged obstinacy of party prejudice, would have been followed by an unanimous vote. But in religious as well as in secular disputes, the old couplet too generally applies :—

" A man convinced against his *will*
Is of the same opinion still."

It is due, however, to the Church convocations of America, to add, that they are, with only occasional exceptions, conducted with great good humour, and that but little of the acerbity of temper, which is engendered by party spirit in the height of debate, remains after the members have risen from their seats. The interchange of friendly offices continues, even in the intervals during the session, when

business is suspended ; while the greetings on coming together, and the farewells at separation between opposing champions in a vexed question, would lead an indifferent spectator to suppose that no hostility could possibly exist between opponents. That much of this appearance is merely the result of good breeding, and a deference to the laws of Christian courtesy, cannot be doubted ; yet the very existence of this aspect of harmony every where but on the floor of convention, is a sufficient argument (when we look at the many good effects of the institution itself) against the objections which the Erastian, in our own Church, and the timid of every class, urge against the revival of Convocation. Circumstances are, however, daily proving the incompetency of the Church of England to act efficiently without her Convocation, and exhibiting the absolute necessity, *on many grounds*, to convene it at an early day.

The conventional debates in the diocesan, as well as the General Conventions in America, bring out some of the first talent in the country. In Maryland, Judges Magruder and Chambers, Messrs. Hugh D. Evans, Alexander, Coxe, and Schnebly, are as distinguished at the bar, and in the legislative assembly, as in the councils of the Church. Judge Chambers has few equals in the United States, for his ability in forensic debate. His powers of logic are well set off by a large share of humour and wit, which were brought into play with great effect on the occasion of the Hagerstown contest. Mr. Evans is the editor of the "True Catholic," a monthly review, which holds the same rank in America as the best of our English Church periodicals, and is surpassed in the brilliancy of its articles by none. He is likewise a prominent member of the bar, and an able writer on jurisprudence. Mr. Schnebly belongs to a family distinguished for the ability of its members. He is editor

of "The Hagerstown Pledge," and enjoys an extensive reputation as an elegant writer and a popular lecturer on scientific subjects.*

Bishop Whittingham's opinion on the subject of the Hagerstown controversy may be learnt from the following allusion to ritual matters, in the course of his Address: like every thing from his practised pen, a most masterly document, of which, though the principal feature of the conventional discussion on this occasion calls for only this quotation, it was the *least important* in the whole Address:—

"On Wednesday, July 26th, I had the great pleasure to officiate in laying the corner-stone of St. Stephen's church, Lee Street, in Baltimore, using for the purpose an office prepared (principally from the form put forth by the late venerable Bishop of the Eastern diocess) and published by me for use on such occasions in this diocess. I delivered an address to a large and attentive assemblage. It was pleasing to observe how decidedly favourable an impression was produced by these services, and in particular by the attendance of several of the clergy in the proper ecclesiastical garment, the *surplice*.

"The edifice commenced on that occasion has been since happily completed. In it we have a remarkable proof how much can be accomplished by a judicious and economical use of very slender means. For less than 2500 dollars, an edifice has been provided, furnishing every desirable accommodation for all the rites and ordinances of the Church. If any think its style of arrangement and decoration faulty,

* The brother of this gentleman, Mr. William Schnebly, has recently visited England, where he has succeeded in bringing before the public some important improvements in the steam-engine, as applied to railway locomotives; and the direct application of steam to the periphery. He has also invented a new printing-press, constructed on an admirable plan, combining many advantages over those now in use, with greater simplicity.

it is for them to consider the tendency of a gradual relinquishment of old practices, usages, and ornaments, to an usurping body that stands ready to claim them, and with them the style and title of 'the Catholic Church;' of which in our creeds we profess to assert our right of membership. None of the reformed communions, except the English Puritans and Scotch Presbyterians, have ever shrunk from emblazoning the cross, as distinguished from the crucifix, on buildings and furniture used for sacred purposes. It is, to say the least, an unwise policy in us, placed as we are between the Scylla of Popery and the Charybdis of Dissent, to be more squeamish than Martin Luther and John Calvin. The same remark applies to the arrangement of the *chancel furniture*, by which, in St. Stephen's, the most has been made of a little room, and a degree of simplicity and solemnity attained which it would be difficult otherwise to combine. If there be a ground of objection to the usage of offering the morning and evening prayers at the altar, it is that of an approach to irreverence and an unseemly encroachment on the high distinction of the Eucharistic service. To that I do not think it justly liable; while it removes one stumbling-block out of the way of our dissenting brethren, who are accustomed to express dislike of the change of place necessary when the rubrics are duly observed in a church furnished with a reading-pew and pulpit without the chancel rails. Within the chancel those fixtures never were introduced until within the last sixty years.

"*Change of garment*, too, is an objection often made against our services when the surplice is laid aside for the purpose of preaching in the gown. It may be obviated by doing as the reformers did, performing all sacred duties in the one sacred garment. The fact is indisputable; Ghest, one of the revisers of the Prayer-book in the reign of Eliza-

beth, having argued, in his official report on completing the revision, in favour of the use of the surplice in the Communion office *from its use in preaching.* * * *

“Thursday, October the 6th, at the request of the rector, churchwardens, and vestry of St. John’s, Hagerstown, I dedicated that church under circumstances similar to those of St. John’s in Georgetown. Very great improvement has been made in the Church, and, in particular, the chancel for spaciousness, commodiousness, and tasteful arrangement of its beautiful communion table, pulpit, and lecturn, is, in my judgment, among the best I have ever seen. Let me not be misunderstood in thus commending it. I well know of how little moment matters of taste and convenience in the material edifice and its appurtenances are, in comparison with the weightier matters of faith and holiness. But where the latter are not left unattended to, surely it is but a bounden duty to superadd the lesser things pertaining to adornment, and fitness, and old time-honoured usage! To *substitute* punctilious nicety in robings and furniture and architectural properties for the Gospel in its fulness and the Law in its heart-searching power, were madness; but the Law is not less stringent, the Gospel not less powerful and full of comfort, because proclaimed in a church built, furnished, and adorned according to the strictest principles of ecclesiastical taste and primitive antiquity; and why should we forego those advantages, when they may be conjoined with such as we already have? The folly and the sin is in rating them above their due; and that is done equally by superstitious dread as by superstitious regard. It is because I feel sure *that there is no tendency among us to swear by the gold of the temple* that I feel *safe* in urging, on all due occasions, more attention to the externals of religious worship—to those things which distinguish the

house of GOD and the service of GOD from all other places and occasions of assemblage.”

One practice of the Maryland Conventions must not be passed by. It is worthy of imitation in every clerical gathering ; and its good effect has, since its introduction in this instance, been visible in the happy union of feeling beginning to appear amongst the Church legislators of this diocese : it is to assist daily at the Holy Communion, which (rubrically) forms a distinct mid-day service. The pious clergy of Maryland, like those of a primitive age, regard the Holy Sacrifice, as “an holocaust of perfect love ; propitiatory for sins past, expiatory of pains and punishments due to them, impetratory of new gifts and graces, eucharistical for blessings and benefits received.”

CHAPTER LXI.

GENERAL CONVENTION OF 1844.

IN October of this year I attended the General Convention of the Church, which held its meeting in Philadelphia. At this convention the aged Bishop of Illinois presided. The following tribute was paid by the House of Bishops to the memory of the late senior, with whose name was appropriately associated the late Bishop of Virginia, whose death had occurred on November 11th, 1841 ;—

“ *Whereas*, since our last meeting in General Convention it hath pleased the Almighty, in his wise Providence, to remove from their probation the two senior members of the House of Bishops—the Rt. Rev. A. V. Griswold, D. D., and the Rt. Rev. R. C. Moore, D. D. ; and whereas it has been usual, under like dispensations of Divine Providence, for this House to make a record of its sentiments in relation to them :

“ *Resolved*, That we reverently bow to the will of God ; that in the lives and labours of these, our departed brethren, we recognise the good Providence and Grace of God, without whom no one is holy, no one is strong ; and that we regard their example of unreserved and cheerful devotedness to their high calling, of meekness, humility, and charity in word and deed, as a valuable legacy to the Church, and especially to the clergy.”

The House of Clerical and Lay Deputies unanimously passed the following :—

“That this House cannot adjourn without expressing its painful sense of the loss which this branch of the Church of Christ has sustained in the death of its late presiding Bishop, the Right Reverend Alexander Viets Griswold, D.D., Bishop of the Eastern Diocess, whose humble piety, fervent zeal and Christian prudence, during a long life of usefulness, rendered him an eminent blessing to the Church, and endeared him to all who were privileged to enjoy the benefits of his ministerial and episcopal labours.”

This Convention was only surpassed in its interest, since the American Church's first General Convention, by the memorable meeting of 1835. Two new canons were passed,* and seven of the old ones amended.† The first of the new canons allowed the admission to deacon's orders of a class of persons without the usual literary qualifications. The persons so admitted to be assistants to the rector in whose parish they resided, and ineligible to seats in the General or Diocesan Convention. A similar canon was sent down by the bishops to the lower house in 1841, but was returned. It was designed exclusively for the western and southern diocesses, neither of whose bishops can avail themselves of it without the consent of their conventions. It was doubtless a hastily concocted measure; and would, if carried out, more embarrass the bishops than forward the operations of the Church in those districts. I believe that only one diocess has made the canonical request to the episcopal head to admit persons to orders under this act.

The other new canon was highly important; it related to foreign missionary bishops. It directed that “the House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person

* See Appendix, No. V.

† Viz. the II., XXIII., XXXII., XXXV., LIV. of 1832; the IV. of 1841; and the II. of 1835. See Appendix, No. V.

or persons to be a bishop or bishops of this Church, to exercise episcopal functions in any missionary station or stations of this Church, out of the territory of the United States, which the House of Bishops, with the concurrence of the House of Clerical and Lay Deputies, may have designated.”*

Under this canon, the bishops nominated and the deputies elected the Rev. Horatio Southgate as missionary bishop in Turkey, the Rev. William J. Boone, as missionary bishop in China, with the title of “Bishop of Amoy,”† and

* See Appendix for the remaining clauses.

† Bishop Boone sailed for his interesting field of labour on the 15th of December. The following account of some parting services, &c., is taken from the Philadelphia “Episcopal Recorder:”

“*Farewell Missionary Meeting.*—This meeting was held on Sunday evening, the 8th December, in St. George’s church, the Rt. Rev. the Bishop of Virginia presiding.

“There were present also the Bishops of Ohio, Kentucky, and Georgia, the Missionary Bishops to China and Turkey, all the Missionaries to China, and a large number of the clergy of our Church, and an overflowing congregation.

“After prayers by the Bishop of Kentucky, the Bishop of Virginia stated the object of the meeting, and with affectionate earnestness commended the cause of Missions to all present.

“The Rev. P. P. Irving, as Secretary and General Agent of the *Foreign Committee*, then stated that he was about to present to the Mission the instructions which they, as the *constituted representatives of the Church*, had adopted at a meeting recently held, and which were signed by the Bishop of Virginia, then present and presiding.

“The instructions were then read to the missionaries, and were listened to by the audience with great attention. As these instructions will doubtless be published at length in the ‘Recorder,’ your readers will be able to judge for themselves as to their character.

“The circumstances under which this mission is sent out, with a chief pastor at its head, the interest it has excited in the Church throughout the country, the importance of the field, and the numbers to be engaged in it, as well as the state of feeling and sentiment within our borders, were all, we trust, considered by the Foreign Committee in the preparation of their instructions. After an experience of nine years, they have given the Church a transcript of the principles and polity on which its missions will be conducted, so far as committed to

the Rev. Alexander Glennie as missionary bishop in Western Africa ; with suitable salaries. The latter gentleman declined the appointment, and the two first were consecrated in St. Peter's church, a few days after the close of the Convention.

The Rev. George W. Freeman, D.D., was also elected to the south-western missionary district (including Texas) south of $36\frac{1}{2}^{\circ}$ parallel of latitude, and Bishop Polk's jurisdiction limited to the diocese of Louisiana, which had

them for the future, and the voice of the Church will decide whether to approve or condemn them.

"The Missionary Bishop to China then addressed the meeting upon the religious and social condition of the Chinese, and made a most interesting and powerful appeal to the Church to sustain and enlarge this promising mission.

"The Bishop of Ohio, in a short and forcible appeal, urged on all the members of Christ's Church the duty of consecrating themselves to the work of spreading the Gospel, though all were not privileged to bear its glad tidings as Christ's ambassadors. This deeply interesting and important meeting was closed by the benediction from the Bishop of Virginia.

"*Embarkation of the Missionaries.*—The Rt. Rev. Dr. Boone, Mrs. Boone and son; the Rev. Mr. Woods, Mrs. Woods; the Rev. Mr. Graham, Mrs. Graham; Miss Gillett, Miss Jones, and Miss Morse, with the Chinese teacher and attendant, sailed from New York in the ship Horatio, Capt. Wood, on Saturday the 15th December.

"They were accompanied by several of the clergy and many friends in the ship to the lower bay. Before parting, all were assembled in the cabin and united in singing the beautiful hymn, 'Blest be the tie that binds,' after which the rector of St. George's offered appropriate prayers.

"The Bishop of China briefly addressed all present, affectionately exhorting them to prepare for a future meeting in that world where parting would be unknown; and was followed by the Rev. Dr. Boyd [the catholic-hearted divine and scholar of St. John's, Philadelphia, whose daughter is the wife of one of the missionaries], in words full of comfort to friends about to part, while he recited to them the precious promises of the word of God.

"The Bishop pronounced the benediction, and we then bade each other farewell; and as the vessel receded from us we could see them smiling through their tears, as the favouring wind wafted this beautiful missionary ship with its precious burden toward its distant haven. May God's blessing go with them!"

greatly increased in importance since his appointment in 1841.*

The number of clergymen in the north-western missionary territory (under Bishop Kemper) having increased to twenty-seven, Missouri (in which were now twelve) had by her own action become an independent diocese, and had elected the Rev. Cicero S. Hawks to the episcopal office; which separation and election was confirmed by the General Convention, and Mr. Hawks, with the bishops elect of the newly-formed dioceses of New Hampshire and Alabama, were consecrated at Philadelphia during the conventional session.

The Convention refused to ratify the election of the Rev. Dr. Francis L. Hawks, to the newly-formed diocese of Mississippi, on the ground of unsettled difficulties between that gentleman and the contractors of some seminary buildings in Long Island (who opposed his election), and referred the matter back to the diocesan convention of Mississippi. An incompetency to conduct business involving complicated money transactions was evidently the sole foundation of Dr. Hawks's difficulties, and the impediment to his long looked-for elevation to the episcopal bench communicated the strongest mortification and disappointment to his numerous friends! Whether with or without the mitre, Dr. Hawks is incomparably superior in fiery eloquence and general talents to any other ecclesiastic in the United States.

The following letter from Dr. Jarvis was communicated to the Upper House by Bishop Kemper:—

* Since the previous Convention in 1841, five new parishes had been added in Louisiana, the number of clergy had increased to eleven, and 3000 dollars had been contributed within the diocese to benevolent objects. "In the city of New Orleans," reported Bishop Polk, "two or three new parishes might be immediately organised, and church edifices soon after erected." The bishop's residence is now at Thibodoux, where he owns a large estate.

Philadelphia, Oct. 2, 1844.

“RIGHT REV. FATHERS IN GOD,

“Encouraged by your approbation of his labours at the last General Convention, your Historiographer proceeded to prepare for the press his ‘Chronological Introduction to the History of the Church.’

“The disastrous condition of our country at that time delayed the publication, and finally induced the author to go to England, that the work might be stereotyped there, and be published simultaneously in both countries.

“This measure has been eminently successful, and he is now enabled to lay before you a proof copy, hastily prepared the day before he sailed, for your inspection.

“If, after due examination, you, Right Reverend Fathers, shall be pleased to continue your approbation, your Historiographer begs leave to express the hope that a joint committee of both houses may be appointed to confer with him as to its publication, and the future progress of his Ecclesiastical History.

“He has the honour to remain,

Right Reverend Fathers,

Your faithful son and servant,

S. FARMER JARVIS,

Historiographer of the Church.”

Dr. Jarvis’s suggestion was promptly and unanimously acted upon, and Bishops Whittingham, Doane, and Hopkins, were appointed a committee on the part of the Upper Chamber.

Rumours having been long rife touching the tendency of the instructions, and the practices of the students in the General Theological Seminary (which was charged by the “low church” partisans with being under “tractarian” influence), a formal investigation was made by the bishops

in reference to both points, which resulted in a complete vindication of the professors of *any* departure from the orthodox standards of the Church in their teachings, or in the selection of books used in the seminary; and the "popish" practices of the students—the alleged "penances," "seven prayer hours," "severe vigils," "image worship," "midnight masses," &c. &c., resolved themselves into—a *cross* in the chancel of the seminary chapel, and an early morning service on Christmas-day, "conducted according to the use of the Protestant Episcopal Church in the United States of America!"

The mountain was delivered of a mouse, and the gaping spectators discovered they had been made the dupes of a miserable party intrigue. Like Oxford, the New York Seminary has its vigilant friends, whose favourite amusement is

"To watch at Mary's porch, and well count out
Those bad young Sophs who dare to be devout."

It is scarcely worthy of record, in connexion with this movement, that a querulous member from Ohio endeavoured, by a "motion," to draw the house of deputies into the Puseyite controversy; but the poor gentleman utterly failed. His "resolution"* was negatived, and the house decided by a vote of *twenty-five* diocesses to *two*,—

* "Whereas the minds of many of the members of this Church, throughout its Union, are sorely grieved and perplexed by the alleged introduction among them of serious errors in doctrine and practice, having their origin in certain writings emanating chiefly from members of the University of Oxford in England; and whereas it is exceedingly desirable that the minds of such persons should be calmed, their anxieties allayed, and the Church disabused of the charge of holding, in her articles and offices, doctrines and practices consistent with all the views and opinions expressed in said Oxford writings, and should thus be freed from a responsibility which does not properly belong to her; therefore,—

“That the House of Clerical and Lay Deputies consider the Liturgy, Offices, and Articles of the Church, sufficient exponents of her sense of the essential doctrines of Holy Scripture ; and that the Canons of the Church afford ample means of discipline and correction from all who depart from her standards.

“And further, that the General Convention is not a suitable tribunal for the trial and censure of, and that the Church is not responsible for, the errors of individuals, whether they are members of this Church or otherwise.”

With which sop the “popery” bitten minority had to return home to their constituents ; and the presbyterian prints, which stood ready with their paper-artillery charged and primed, waiting for the result of this momentous discussion, which was to split and divide the Church (like their own headless sect), instantly discharged their fiercest volleys of editorial invective against the Convention, and the “denomination” it represented, which they pronounced “Puseyite to the core,” “popish in spirit as well as practice,” &c. &c.

“*Resolved*, That the House of Bishops be respectfully requested to communicate with this House on this subject, and to take such order thereon as the nature and magnitude of the evil alluded to may seem to them to require.”

CHAPTER LXII.

EPISCOPAL CHANGES.—THE BISHOP OF PENNSYLVANIA'S RESIGNATION.—THE BISHOP OF NEW YORK'S TRIAL.

AT the close of this important Convention, the two houses, as is customary, met to hear the Pastoral Letter, which was read by Bishop Chase, and in a manner the most impressive and dignified. He thus reverted to the changes in the episcopate:—

“Since our last Pastoral Letter to you, our Heavenly Father has seen fit, in his mysterious providence, to take from us two of our number,—our venerable presiding brother of the Eastern diocess, and the no less highly esteemed Bishop of Virginia.

“Very worthy persons having succeeded in their respective diocesses, the tears which their deaths occasioned were in a measure dispersed by the hand of divine mercy, which often strikes but to heal.

“The association of states which had composed the Eastern diocess, over which the Right Rev. Alexander V. Griswold presided, has, by his death, been dissolved, and three others consecrated to take the pastoral charge of separate portions of the same flock, viz. the Rev. Doctors Manton Eastburn, over Massachusetts; J. P. K. Henshaw, over Rhode Island; and Carlton Chase, over New Hampshire.

“Thus the spirit of heaviness at the loss of our senior bishop has been exchanged for the ‘garment of praise;’ and the same may be truly said of Virginia. In the place of

mourning for good Bishop Moore, the oil of joy has brightened the face of that beloved diocese, and caused all hearts to rejoice in the consecration of the Rev. Dr. John Johns to be the assistant-bishop, and the elevation of the Right Rev. William Meade, D.D., to be bishop of that diocese. Two other bishops have been consecrated during this Convention, viz. the Rev. Nicholas H. Cobbs, to fill the episcopate of Alabama, and Cicero S. Hawks that of Missouri. Thus are we comforted in announcing to you the decease of our beloved brother-prelates. As with Elijah and Elisha of old, the mantles of those whom God hath taken to himself, we trust, have fallen on others whom He hath left with us.

“The members of our communion, in all places of our extensive country, have cause for fervent gratitude to the Great Head of the Church in Heaven, that, by the mighty power of his Holy Spirit, the present Convention of a portion of his Church here on earth hath been overruled for good, and has concluded in great peace; especially in that He hath inclined the hearts of the members thereof to elect, with great unanimity, a missionary bishop for Arkansas, and other territories of the United States, who is likewise to exercise supervision over our missions in Texas; and also three brother-bishops to spread abroad in foreign lands the glorious Gospel of Jesus Christ our Lord.”

At the close of the Pastoral Letter, which was listened to in the deepest silence, the two houses united in singing the *Gloria in Excelsis*, and joining in a prayer by the presiding bishop, who then lifted up his venerable hands and pronounced the apostolic benediction.

The first three named of the additions to the episcopal ranks, mentioned in the Pastoral Letter, received their consecration on Sunday, October the 20th, when the unusual spectacle was presented of nineteen bishops, full robed, around the altar of that sacred edifice; an altar at which

William White had officiated during the whole of his long episcopate. The scene was invested with uncommon interest, from the reflection that the prelates there assembled would in a short time be spread again over a continent, engaged in their apostolic duties, and the three candidates be themselves stationed at such opposite points of labour.

Amongst the other acts of the House of Bishops at this Convention, was that of ratifying an act of the Pennsylvania Church, in accepting the resignation of its aged bishop. Dr. Onderdonk had tendered his resignation on the ground of ill-health, which his statement accompanying the resignation shewed to have afflicted him from the earliest date of his episcopate. The severe labours attending his visitation journeys, commenced long after he had passed middle life, attended by a total change of habits, with the accompaniments of ague and other epidemic attacks, common in many parts of Pennsylvania, required medical remedies incompatible with the nature of his incessant duties. The case of Bishop Onderdonk, who had accepted his laborious post very reluctantly, excited warm sympathy amongst his nearest friends. Twenty-eight of the Convention refused to accept his resignation, and proposed the election of a suffragan; especially as less than half of the clergy attended the Convention to which the resignation was made. Bishop Onderdonk is the author of "Episcopacy tested by Scripture," "The Causes of Unbelief," "The Atonement," and other tracts, whose reputation, for the compass of mind and strength of reasoning which they discover, is as high in Britain (where the first-named treatise has had three editions) as in the United States. He has, also, stood alone in advocating the ecclesiastical prohibitions of unscriptural marriages; which it is, perhaps, new to the English reader to learn, are very common in America, extending to marriages with wives' sis-

ters. Dr. Onderdonk, in an able pamphlet on this delicate subject, recommends the restoration of the entire English table, which was rejected by the compilers of the American Prayer-book. The public opinion, he argues, which tolerates such connexions, will in time sanction closer alliances. This question is one which certainly belongs to the Church ; and is another of those matters which were left amongst the "unfinished business" in the first stage of her legislation.

Another event of a most painful character followed the sitting of the Convention, which it is the historian's duty (though reluctantly performed) to record. I shall do no more. The Bishop of New York was charged by a clergyman, formerly of his diocess, with whom he had had a disagreement,* with having made improper advances to four females—the affidavits of two (sisters) being prepared by him : and on the accused's presentment to the presiding bishop, by the canonical number of prelates, he took his trial in New York. After a long sitting, amidst the greatest excitement without, the Court, *on the evidence before them*, convicted the bishop, and passed a sentence of suspension from the exercise of episcopal functions. The acquitting judges, in the persons of the Bishops of Western New York, New Jersey, Maryland, North Carolina, Georgia, and the North Western Territory, entered on the official journals of the Court their protest against the sentence, founded on the trivial nature of the charges ; the character of the witnesses, as exhibited by their equivocal and conflicting testimony ; their (admitted) friendship and professed regard for the accused several years after the alleged freedoms ; his

* The Rev. James C. Richmond, whom the bishop thwarted in a project to obtain episcopal consecration from the British primates ; or, failing here, from the Eastern bishops. Bishop Onderdonk addressed private notes to Drs. Howley, Skinner, Beresford, &c., which brought Mr. Richmond home.

own unblemished character during a long ministerial career ; and, principally, the *manner* in which the "evidence" was collected. The Bishop of Michigan, the only prelate who was absent from the bench, has been, meanwhile, invited by the standing committee to perform temporary duty in the extensive diocese of New York.

CHAPTER LXIII.

BISHOP CHASE AND JUBILEE COLLEGE.

THOSE of my readers whose sympathies have been enlisted by the history of Bishop Chase's early episcopal labours in Ohio, narrated in a former part of these reminiscences, will, doubtless, feel interested in a passing sketch of his later efforts in the same cause, in Illinois: the cause of ministerial education, and youthful training in the principles of the Church.

On taking charge of his new diocese, he lost no time in addressing himself to this important object. The language of his first address to the public, after entering on the duties of his see, exhibits the spirit of the man,—

“What doth the Lord, the Great Head of the Church, require of me? and how shall his glory be promoted by my feeble efforts? While, like David, I have nothing save the truth as it is in Jesus, may I not, like him, trust in that truth alone to hurl destruction in the face of the great Goliath of Gath, who now presents himself in the valley of the Mississippi, defying the armies of Israel? But the scrip and the sling are wanting. Give me, therefore, but an episcopal school in Illinois, and the great enemy whom the pope and his Austrian allies have sent among us, with all his boasting blasphemies, will fall to the ground as did Goliath, and the religion of the Son of David shall triumph.

“This school, the Lord being my helper, SHALL BE

FOUNDED. It shall be raised and shall stand ; that unto it all who are on the Lord's side may flee, and in which they may prepare for battle."

"This question," writes a western missionary priest, "thus presented, and so solved, may be regarded as an exponent of all that followed. *An institution of religion and learning must be had, and, under God, one should be had.* This full realization of the responsibility which his appointment to the episcopate rolled upon him,—and an unwavering determination, under God, to discharge it,—can alone throw light upon the privations, sacrifices, and toils, of the Bishop of Illinois. Having yielded to this responsibility, he has not shrunk from its discharge."

In 1839 the corner-stone of the chapel and school-house of JUBILEE COLLEGE (significant title !) was laid by Bishop Chase, being thirteen years from the laying of Kenyon College, and Rosse chapel, in Ohio. "Its nature," said the bishop, in his address on that occasion, "is *theological* ; its end is the salvation of the souls of men by means of a Christian education. It is to be A SCHOOL OF THE PROPHETS: ministers of the Gospel of Jesus Christ are to be trained there. This is its *primary* object, and without attaining this, it fails of its end ; which end, therefore, is never to be 'merged' in any other. Persons of all liberal professions in the arts and sciences are also to be educated here, *provided they be willing to be taught the religion of the God of Christians, Father, Son, and Holy Ghost, the Eloim, the Jehovah.* All things being conducted according to the well-known principles and worship of the 'Protestant Episcopal' Church of the United States of America, the design and will of the donors and founders of this institution will be answered, *and not otherwise.*"

Without going through the history of Bishop Chase's appeals, journeyings, and personal labours, to obtain an ample

investment for his college, sufficient to put the institution on a solid and permanent foundation, which would fill a volume, it is due to the generous donors of land to put their names on record in this place. Of a tract of 4000 acres of excellent land, now belonging to Jubilee College, 3160 were selected, purchased, and entered by the bishop, with money collected in the United States and England (in, I believe, about equal proportions); 320 acres were given by Messrs. Imlay and Beach, of Hartford, Connecticut; 160 acres by Mr. Ebenezer Rhoads, of Boston; 160 acres by Dr. M'Knight, of Washington; 80 acres by Mr. John Kinzie, of Chicago.

The bishop wisely obtained a security against the diversion of the college property to uses foreign to the intention of the donors and his own, as well as against all the other evils which had followed his previous foundation of Kenyon, both in his manner of *settling* the property, and in the laws for the internal government of the schools. Knowing that the holders of fiduciary trusts are invariably more alive to a sense of their obligations than trustees under charters obtained from the state legislature, *from the greater facility of reaching them when their trust is violated*, he confined himself to a simple deed of trust, setting forth the conditions in his address, on laying the corner-stone of Jubilee College; "which becomes," writes one of his advisers, "*ipso facto* the deed in virtue of which THE CHURCH is made the owner of the property for the uses and purposes therein set forth; and, in the event of his death, it will become *de jure* the deed of trust, and as such may be proved in any court having jurisdiction in such cases. The diversion or alienation of the property to any other than the purposes therein avowed, cannot occur in any supposable contingency. Every measure has been taken by Bishop Chase

to preserve inviolate, and carry into effect, the wills of the donors and the intention of the founder.”

This writer, however, thus qualifies this assertion in another reference to the same subject,—“So long as faith prevails in the Church, or law reigns in the land.”

Another most important reason for preferring the deed of trust to a charter is found in the rule of the legislature of Illinois, to grant no charters for institutions of learning without a prohibitory clause, that “nothing sectarian should be taught!” Thus in the charters of Illinois College, and four others, it is provided, that “nothing herein contained shall authorise the establishment of a *theological* department in said college.” In the charter of Shilo College, in the same state, a provision is inserted, that “the said institution shall be open to all religious denominations, and the profession of no particular religious faith shall be required of either officers or pupils” (! !); while in that of Chatham college, in the same state (a manual labour school), the anti-“sectarian” legislature, wishing to carry out the “voluntary” principle to its fullest extent, require that “no religious doctrine peculiar to any one sect of Christians shall be inculcated by any professor in said school; but said institution shall at all times be conducted upon *free, liberal, and enlightened* principles.”

“Free, liberal, and enlightened,” with a vengeance! The legislators of Illinois ought to know that the Church Episcopal is no “sect;” and she claims exemption from these provisions on the twofold ground—first, of having never called herself a “sect,” which, in all the formularies, laws and standards of the Church, is repeatedly disclaimed; secondly, and *principally*, as being, *from the character of those laws and formularies, as well as in her essential doctrines*, incompetent to coalesce with the SECTS.

This rule of the legislature of Illinois affords to the Eu-

glish Churchman an example of the kind of toleration we, in Britain, may expect from a "liberal" legislative body, in which dissenting influence has any preponderance of influence. I point the attention of my countrymen to it—especially of those baptized members of England's Catholic Church, who, unmindful of HER rights and their own responsibilities as her children, would undermine her bulwarks (not her original foundation, that "standeth sure,") by neglecting her provisions at a time when their observance is necessary for her very existence as a national institution; of those who scruple not to join the rabid pack which raise the cry of "popery," "Puseyism," and "innovation," at all who minister at her altars conformably with those provisions. The legislature of Illinois, in thus prescribing religious opinion, "seems," in the words of a citizen of that state, "to have been guided by a rule, which not only renders them guiltless of protecting any religious institution, as such, but even innocent of toleration."

After nine years' occupancy of his see, we find Bishop Chase more than fulfilling the expectations, and meriting in a still higher degree the tribute of Bishop Doane, on the occasion of his resuming his seat in the House of Bishops in 1835,—“A veteran soldier, a bishop of the cross, whom hardships never have discouraged, whom no difficulties seem to daunt; he [had] entered upon his new campaign with all the chivalry of thirty-five.” The Herculean labours of these nine years had, however, made serious inroads on the physical powers of the bishop. Wearisome travels over the wide territory of the United States, and another voyage to England in the prosecution of his object, added to constant personal superintendence of the works when at home, showed their effects on his frame, on the occasion of his visit to Philadelphia, to preside as senior prelate at the great council of the Church, the duties of which office were no

sooner closed than he again addressed himself to the great object of his closing life. Never shall I forget the affecting character of his appeals on this occasion; gathering up his strength, as it seemed, for a final effort to secure, if possible, the consummation of his darling object before his departure from the world. On one of these occasions I assisted in the altar service at my friend Quinan's church (the Evangelists), and accompanied the bishop to his host's residence after the service. The feebleness of limb which made his journey from the carriage to the vestry a painful process, and required our united support to enable him to mount a very steep staircase, did not prevent him from employing a whole hour in an appeal to the congregation on behalf of Jubilee. His public addresses on the occasion of this visit were nearly all of the same character. After giving a sketch of his labours and their *results*,* he adopted the following mode of appeal:—

* The following shews how the estate stood at the time of this appeal of the bishop's.

The sums of money received by Bishop Chase from England and America amount in the gross to 37,530 dollars. The lands in fee-simple owned by the college comprises a little within 4000 acres, well proportioned in reference to timber and pasture. About 500 acres are well fenced, and 150 under cultivation, from which the college already receives a considerable portion of what it consumes upon its table.

The domain around the immediate vicinity of the college site is "unsurpassed both for beauty and salubrity, agreeably diversified, and well supplied with the purest water. There are also inexhaustible beds of bituminous coal, of the finest quality, within a distance of one-fourth of a mile, from which the college receives its daily supply of fuel."

The buildings are the Chapel and School House, of stone, entirely completed, having, exclusive of the chapel, two school-rooms, with dormitories above. This building constitutes, in part, the south front of the contemplated quadrangle. The west wing, also of stone, 27 by 83, is entirely closed in, and the joiners are now engaged in laying the floor and finishing the inside. The College Hall, two stories exclusive of the attic; entirely finished. The lower story is occupied for culinary purposes; the remainder for dormitories. Jubi-

“I am required—it seems I am expected—to spread the Gospel, through the blessing of God on the ministry of our Apostolic Church, in the diocess of Illinois, which is larger than all England, without the *clergy* necessary to such an end! And whence, dear hearers, can these be obtained? We cannot get them from the Atlantic states. All you

lee Cottage, main building three stories high. This building is, and will continue to be, occupied by the female department, until the west wing of the quadrangle is completed. A Professor's House, entirely finished. This was the first building erected on the hill, and at a time when labour and all materials commanded the highest price. A Brick Dwelling for students in divinity, completely furnished, containing four rooms. A Warehouse, two stories high, 16 by 28, entirely finished. (The goods in store here are sold at a reasonable profit for the sole benefit of the college. A Saw-Mill, with thirty acres of land attached; cost originally 1600 dollars; but failing to furnish lumber in sufficient quantity to meet the wants of the college, was repaired at an expense of 800 dollars. “The repairs,” says the Report, “were of a permanent character, consisting of Parker's patent wheel, of massive cast-iron, weighing upward of 26 cwt., and heavy and durable timbers. But with all the additional expenses, the saw-mill brings in more than the interest of the money it cost, and will eventually pay for itself.” A Barn, 36 by 24, having stables in the basement, and a granary and scaffolds for hay above. Also an additional one, 20 by 24, containing carriage-house, stables, &c., in course of erection.

In addition to the foregoing improvements, the college owns,—of live stock, four horses, constantly engaged in the service of the college; eight cows and some smaller stock; a flock of about six hundred and fifty sheep, the wool of which is sent to the east, manufactured on shares, and sold for the benefit of the college.

“The farming interest as yet,” says the Report, “from the limited scale on which it has been necessarily conducted, has been attended with but little profit. The common labourers and teams have been employed upon the farm only when not needed in preparing and hauling materials for building; but when it can be made a more direct branch of business, a larger amount of lands brought into cultivation, and the stock increased, it cannot fail to bring in large returns.”

The library of the college (constantly augmenting) now makes near two thousand volumes, and the bishop's generous friends in England have presented to the chapel a superb set of communion plate, including one flagon, two patens, and two chalices, valued at seventy pounds; with mounted maps, charts, &c., ancient and modern.

here educate are engaged before they cross the mountains. Hence results the necessity of training up our clergy in the West. *Sons of the soil,*" exclaimed the speaker, with energy,—"*sons of the soil* must cultivate the wide-spreading fields in the West. Grounded in this truth, Kenyon College was built in years that are past and gone, and now, Jubilee College, five hundred miles further westward, is rising on the same basis of undeniable truth: the *necessity* of educating *in the West, Western* labourers. But whence are to be obtained pupils devoted to the priesthood? The rich, who only are enabled to pay, will not send *their* children for that purpose. We turn then to those who are less wealthy. But here, alas! we find few who are able to pay the stipend, small as it is, for their sons' expenses at college. Not one out of many whom we could obtain, can pay a hundred dollars per annum. This accounts for the paucity of our members. We have, indeed, six candidates for holy orders; but the number of classical students is altogether too small to supply the wants of the diocess.

"We must, then, have scholarships established in Jubilee College corresponding to the vast demand, or it is more than idle to boast of success. We are not now in 'the full tide of successful experiment.' 'Tis true we have a college out of debt (kept so by a long course of self-denial), but the fact of its being so adds pain to the pang, that, through the want of liberality and a sense of justice in our Church people, so little good comes of all our pains. Thus oppressed, I feel as the children of Israel felt when 'they were required to make bricks without straw.' I feel as my hired servants would feel were I to send them into the field without implements of husbandry wherewithal to plough the stubborn ground, to scatter the choice seed, or gather the golden harvest, and yet demand of them that my barns be

filled with grain! In such a case I ought to take shame to myself, instead of blaming them.

“Be assured, Christian friends, that Illinois resembles—too nearly resembles—a baronial manor endowed by the God of nature with the richest soil, yet ruined for want of labourers to till it. The weeds of spiritual blindness and vice are at this moment every where growing and increasing. The trees of God’s planting are not watered. The tender flowers of our vast prairies, full of Christian fragrance, are seen, for want of timely care, every where to wither and die.

“And is it always to be so? Is there no end to this long road of stumbling by reason of the darkness of despair? When, oh, when will it be morning to the aged, weary labourer in the field of Christ, now soliciting your kind attentions? Are the sects and parties, ever embittered against each other, as they *all* are and always are against the Church, *for ever* to trample under foot every tender blade transplanted from the East? Is there never to be a struggle made to seek the lost sheep?—not ‘*one*,’ for instance, of the ten thousand lambs whom deceitful men have decoyed from the English fold into the fangs of the wolves of Nauvoo? Are the disciples of Joe Smith, now enraged by his murder; are the Romanists, always dangerous to the state, because they owe their allegiance to a foreign prince; are these jarring extremes, error and schism, to take eternal possession of the prairies of Illinois? and is the primitive Church of Christ destined, by your neglect, to possess thereon no dwelling-place?—and all for the want of a few scholarships given to an institution of acknowledged merit; now ready to teach all who are sent to her care on terms of unexampled cheapness?

“Bear with me, I beseech you, a little further. There is another view, which should never be taken but in extreme

cases, when the glory of God and the success of his cause require it, and that is, to mention what one's self has done, by way of inciting others to good deeds. Do I wish to dwell at ease when exhorting others to work? Do I enrich myself and family while I make you poor by demanding your assistance? Let the answer to these questions be read in the history of my whole life. Look at the congregations which were founded by my unworthy hand in the western parts of New York, in the city of New Orleans, in Ohio, and in Illinois! Who, in these various places, will tell you that I sought 'the *fleece* and not the flock?' Have I ever received anything as a salary since a bishop, from either or both of my diocesses, of sufficient value in all to maintain my family for one or even a half of a year? With regard to both I can truly say, as did Samuel to all Israel, 'Behold here I am; witness against me before the Lord. Whose ox have I taken? whom have I defrauded? or of whose hand have I received a bribe to blind mine eyes therewith?' And with the Apostle I can say, 'These hands have ministered to my necessities.' But the time has come when I can do so no longer. Nearly threescore years and ten—spent nearly all in the service of the Church, planting her banners in those places where few else would go—have now 'brought down my strength in the journey' of life. The knees which were once strong are now feeble, and the hands which once directed and sustained others need to be held up by benevolent friends.

"I come before you, then, with the permission of your worthy pastor, as a pleader for your countrymen in the west. The relation I have long borne to it—I say it without egotism—as its father and friend, emboldens me, not to 'ask an alms,' but to stir up your minds, my brethren, by way of remembrance, to pay a debt long since due. I ask eighty-six scholarships for Jubilee College, having obtained

fourteen already in coming here. I ask other sums, small and great, to enable me to complete the work which God has given me to do *before I die.*"

This and similar appeals were promptly responded to by the Church's friends in Philadelphia. One thousand six hundred and sixty-six dollars, the sum necessary for a professorship, were subscribed before Bishop Chase left the city; one-sixth being the contribution of a lady.* At the conclusion of the above address, numbers of the congregation pressed forward to the altar with their gifts; and the hand of the "aged, weary labourer," who then took his place near the chancel-rails to receive the greetings of his friends, was pressed by many, who felt too truly while offering up the silent prayer for many more days to their *most loved*, as well as "most reverend," father, that, in all human probability, they should "see his face no more" in the flesh.

As the fact, now fully proved in the past half-century's history, is undeniable, that the voluntary contributions of the friends of religion, in a Church-endowed and tithe-paying country, are on a far larger scale (even admitting the disproportion of means) than in one in which voluntarism is established by law, it may, perhaps, assist in forwarding this last great effort of the American bishop to remind many liberal souls who have not yet contributed towards the cause of ministerial education in the west, that "the past conduct of Bishop Chase (to adopt the words of one of his presbyters) inspires future confidence that, whatever funds may be entrusted to him for the completion of Jubilee College, will be judiciously and economically expended in furtherance of the object." It is one not undeserving the notice of English Christians, from the multitude of emigrants who annually leave our shores for the western terri-

* Mrs. Kohne, a liberal benefactress to the Church.

tory of America ; to say nothing of those who drop down from Canada into the United States.

The same writer adds :—“Long acquaintance with Bishop Chase, an intimate knowledge of his plans, while they enable him to speak, entitle him to a hearing. For twenty years he has known him in his seasons of adversity as well as prosperity ; he has been with him when his most cherished expectations have been blasted—his fondest hopes crushed : and yet in all this the writer has seen no faltering—no distrust. ‘Jehovah-jireh’ has been his watchword, and it has been embodied forth in renewed exertions and greater efforts. Recognizing and owning the obligations which his station in the Church imposed upon him, he has not failed to discharge them, whether they procured for him ‘good or evil report.’ The servant of the Church, he has regarded not his own but her welfare. A steward in the household of Christ, he has counted nothing as his own, but used it as a talent for which he must render an account. Without any salary or stated income from any source whatever, Bishop Chase has laboured with his own hands for the support of himself and family. During the year ending June, 1843, he received from his diocess the sum of one hundred and seventy-nine dollars, *scarce the fourth part of his travelling expenses for the same time.* Instead of realizing anything from his landed property, it is a source of expense to him. All of his available means have been consumed in his current expenses. But these sacrifices and privations have been and still are endured by himself and his family with patience and resignation, while they in any way enable him to build up the college. Of these sacrifices and privations the writer might enumerate many instances ; but though related with all fidelity, they could be scarcely appreciated unless actually beheld. From first to last the founding and rearing up of Jubilee

College has been but one scene of unremitting labour and self-denial to Bishop Chase and his pious and devoted family. Will not the Church, then, again respond to the call of the diocess of Illinois, made through her bishop? He seems in an especial manner, in the providence of God, to have been singled out as one through whom the Church of the blessed Saviour both makes the call and gives the response. Since, then, in the common course of events, he may not hereafter often repeat this call," will not the members of the Church of England deem it at once a duty and a privilege to assist in fulfilling this scheme of Providence for the rapidly augmenting population of the western prairies? What English heart does not fervently respond to the deeply-breathed aspiration of this writer, "that BISHOP CHASE, ERE HE DIE, MAY SEE THE COMPLETION OF JUBILEE COLLEGE?"

CHAPTER LXIV.

CONSECRATION OF THE FOREIGN BISHOPS.—BISHOP SOUTHGATE AND THE SYRIAN CHURCH.

ON the following Friday, (Oct. 25th,) the missionary bishops elect for Texas, Turkey, and China, received consecration from the presiding bishop, assisted by eight other prelates, in St. Peter's church, of the same city. I was fortunate enough to get a seat near the chancel, which gave me a good view of this deeply interesting, never-to-be-forgotten ceremony. The sermon was preached by the Bishop of Georgia, founded on the text, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."* It was a masterly production, and correctly described by a literary critic, himself a finished pulpit orator,† as "one of the most beautiful and scholar-like performances heard for many a long day." In the course of his sermon the bishop made the following allusion to England, and the call for *joint* action on the part of the English and American Churches:—

"Since our existence as a Church, we have been permitted to witness no such exhibition of faith as that which now engages our attention. And if faith be the principle

* Isaiah liv. 2, 3.

† The Rev. William Suddards, editor of the "Episcopal Recorder."

of the Church's growth, and the measure of the Church's strength, then will this day ever constitute an epoch in the Church's history. What England, in the fulness of her power, in the immensity of her resources, in the depth of her piety, has just begun to do for her own children, we are bold to imitate, not for our own children, but for the children of our Heavenly Father, of whatever blood and whatever lineage! Catching from her the noble spirit that has marked her recent efforts, or rather, I should say, drinking with her at the same fountain of divine inspiration, we have hastened to obey the injunction of our Lord and the practice of the apostles, and send forth men, full, as we trust, of faith and of the Holy Ghost, confiding to them all the powers which our Lord has confided to us, that they may lack nothing which we can confer upon them of authority, or grace, or blessing. We *lay our hands* upon them, and separate them for the work whereunto the Holy Ghost has called them, in full confidence that Christ will sustain *us* in our efforts and bless *them* in their labours—that he will furnish his Church with an abundance of treasure out of the self-denial of his faithful people, and fulfil to the ministry of his word his gracious promise of being with them always to the end of the world! Had Reason, with her cold, calculating spirit, been permitted to shape our counsels—Reason, which narrows everything to the sphere of sense and sight—we might have hesitated about the mighty labours to which we have pledged the Church; but *Faith* was our instrument of vision—Faith, which keeps before her eye one single object, the command of her divine Lord, and in obeying that, embraces things not seen, and realizes the visions of hope. Under her guidance we commission these, our brethren, to take possession of the kingdoms of this world, assured that they will one day become the kingdoms of Christ. We send

them forth, armed only with the Cross of Christ and the foolishness of preaching, satisfied that they will vanquish the philosophy and subdue the feelings of man. We look not at the human strength which is behind us; we reckon not the hosts, nor the might, nor the associations that are before us. Our power depends not on the one, nor is our courage daunted by the other. Our trust is in the arm of the Lord, and we see as the prophet's servant did when his eyes were opened—not chariots and horses of fire—but what is mightier than all chariots and all horses, the fire of the Holy Ghost, ready to go forth with the ministers of the Lord and with the truth of his Christ.”

“Nor can I think that we have entered rashly into a position which might have been more advantageously occupied by another branch of the Church of Christ. It seems as if God, in his wise providence, has cast upon England and these United States the conversion of the world. None other of the civilized nations of the earth are in a condition to take any larger part in this glorious enterprise. Some are hindered by position, having but little maritime connexion with the rest of the world, and lacking the missionary zeal which would lead them to seek it. Others are disabled by the withering blight of rationalism from doing more than preserving alive upon their own altars the light of Gospel truth. Others, again, are overlaid by superstition and idolatry, and in their missionary ardour are disseminating falsehood instead of truth,—are dealing out death instead of imparting life. With the English and American Churches alone are found those gifts of nature and of grace which make them proper, through the grace of God, to enter with hope and confidence upon the evangelizing of the world. Embodying in their liturgies and formularies, plainly and fully, the truths of the Gospel—preserving almost everything of primitive practice which was worth

preserving, and retaining very little, if any, of its corruptions—organized upon the closest model of the apostolic times—hindered, especially among us, by very few restraints upon religious action, we have been evidently set apart for the missionary work. And the enterprise of these nations, and their commercial connexions and the roving spirit of their people, and the rapid growth of both governments, all indicate that God is preserving *them*, and building *us* up for this very end of spreading his Gospel among the nations of the earth. And, besides all this, a common lineage, and a common language, and a common faith, and a common commission, point us to the division of this work without any rivalry, save the generous one of spreading the truth—without any jealousy, save a holy jealousy for Zion and for Jerusalem. Wherever our Missionaries meet, it will be as brother meeting brother; souls, united by the ‘one Lord, one faith, one baptism, one God and Father of all,’ will go out to each other in sweet communion; and the Church will find that there is in her a stronger bond than that of interest or nature—the bond of a holy faith and a divine charity.

“And just as clearly as God has marked out these two nations for the conversion of the world, does He seem to have overruled their policy in such a manner as to give the fullest scope to that particular form of ecclesiastical organisation which has grown up in each. An establishment, connected so strictly with its government as is the English Church, could not move in its integrity as a Church, upon the great Mahometan or heathen empires, without at once exciting political jealousy. Her bishops and ecclesiastics would be looked upon with a more suspicious eye even than those of Rome, inasmuch as her power is infinitely greater, and the claims of Rome are spiritual rather than temporal. Wonderfully, therefore, has it been arranged of God, that

the English government should have steadily pursued for ages a commercial system which has led her to plant and cherish colonies in many islands and on every continent. Empires have grown up around her emigrants in almost every quarter of the globe, and hundreds of millions of heathen—nearly one-third of the world's population—are linked directly with her, as subjects or dependents. Upon these and over these can her establishment have full dominion, and to feed these growing empires with the bread of life, to pour in light upon the barbarism which surrounds her and belongs to her, will call for all her energies and absorb all her resources. She cannot, for centuries to come, do more—if she can do that, it will be a mighty work—than satisfy the cries of her own children and the necessities of her actual dependents. The heathen world, so far as it lies disconnected from her gigantic embrace, and the great empires of Western Asia, are cast upon *us* for the knowledge of the Lord. We must answer their demand for the Gospel, or it will be answered from papal Rome, and Christianity will mourn and perish in the house of its friends. While England has opened China, she cannot fill it; nay, for the reason given just now, she cannot touch it in her ecclesiastical integrity. Besides her Indian empire, her African colonies, her island continents, her red and black subjects of British America, would feel that every pound and every missionary that was turned towards the heathen was so much taken from them. What are three bishops, with perhaps as many hundred clergymen, among the many, many millions of Hindostan? What is a single bishop for such a world as Australia? or such an island as New Zealand? And see what a boundless field spreads away north of the Canadas to the Frozen Ocean, covered with her Indian subjects! No, we cannot, and we must not hope that England can do and will do everything. She will do

the part which God has allotted to her,—evangelize her empire colonies, and rejoice that we are in a condition, from our unshackled ecclesiastical arrangements, from the anti-colonial and peaceful policy of the government under which we live, to make up what is lacking of her ability. She will rejoice that our bishops can go, simply as heralds of the Cross, representing nothing but the Body of Christ, seeking no foothold upon the soil, asking for no privileges save those of scattering the seeds of truth, and preaching the unsearchable riches of Christ.”

Turning homewards, to a survey of the domestic operations of the American Church, the preacher drew a picture, in which one of his distinguished hearers stood foremost on the canvass; and to which allusion the emphatic delivery of the bishop, and his *position*—facing the altar, at the opposite end of the church—imparted an effect which may be readily conceived.

“In strong contrast with these fields of foreign labour, yet equally interesting and equally important, stand out the scenes of labour of our domestic Missionary Bishop. But neither its interest nor its importance belong to the present, nor yet have they any connexion with the past; it is in the *future* that they lie; it is through a vista of years that they must be viewed and calculated! Could the churchmen of a generation back rise from their graves, and look upon the country which they scorned and neglected, how bitter would be their sorrow, how deep their repentance! It would be hard for them to recognise in the teeming valley of the Mississippi, with its powerful states, and its swelling population, and its abounding wealth, the far-off land which they deemed it visionary to contemplate and fanaticism to evangelize. *It would amaze them to behold EIGHT BISHOPS clustering around that MISSIONARY whom they deemed an enthusiast for turning his thoughts, and his*

prayers, and his footsteps, westward—looking up to him as their ‘presiding’ father, as their pioneer, and their guide to the diocesses over which they rule—diocesses whose very names would strike upon their ears as novel and unnatural! Could they speak to us, how anxiously would they exhort us, how earnestly would they pray us, as we loved our Church—as we loved our country—as we loved the name of Christ—not to be to that rising world the cruel step-mother which the Church of their day had proved herself! They would tell us to measure the future by the past, and in that virgin valley to behold the mistress of this western world. They would bid us watch the rolling tide of population, bearing on its bosom the bold, and the enterprising, and the reckless of every nation, and commingling them into one mass of vigorous thought and irresistible energy, and calculate its power for good or evil to all futurity. They would warn us to ponder upon the reflex influence which must throw back from this seat of political dominion upon the institutions of the East, strengthening their moral power and preserving their religious character, or else corrupting, debasing, and overthrowing them. They would bid us meditate upon the relation this ever-swelling mass of thinking, reasoning, moving creatures must have upon the Church of Christ and the condition of His kingdom, and awake to duty—to zeal—to self-denial—to self-devotedness.”

Bishop Elliott's elocution is as good as his style; and afforded me another confirmation of an opinion I have already felt constrained to express in favour of the very striking superiority of American to English preachers in the department of pulpit *delivery*; though in the composition of sermons the advantage is, as a rule, on the side of the latter. Free, however, from those conventionalisms of pronunciation and tone, which very commonly mar the public

performances of our own clergy, the American clergyman, both in the desk and the pulpit, exhibits a simplicity* in his reading and delivery that secures the attention, while it never offends the taste; evidencing the severe study and culture which has been bestowed on this important branch of clerical preparation.

As it was one of the latest, so one of the most interesting incidents attending my residence in America, was an introduction to the intelligent traveller and devoted missionary, on whom apostolic hands were this day laid. The name of *Horatio Southgate*, the American Martyn, is already familiar to the English Churchman, who has, I cannot doubt, followed him through his wide wanderings, and sympathised with him in his arduous labours and severe sufferings among the downtrodden Christians of the East. Armenia, Kurdistan, Persia, and Mesopotamia, have successively witnessed the untiring zeal of this laborious missionary; who now returns to the ancient Syrian [Jacobite] Church—into which the American Church has already introduced some healthy blood,—as a missionary bishop of the same Catholic family, to aid the Anglican Church in rebuilding its waste places, and restoring, by friendly advice and assistance in its apostolic heads, and their faithful but persecuted flocks, the ancient glory of Antioch's see.

I received a volume of Bishop Southgate's recent "Visit to the Syrian Church of Mesopotamia," (the second† book of travels he has sent to the press,) at his hands during our short acquaintance, which details numerous facts relative to

* "The last degree of refinement is simplicity; the highest eloquence is the plainest; the most effective style is the pure, severe, and vigorous manner, of which the great masters are the best teachers."—NICHOLAS BIDDLE.

† The first work (in two volumes) details some of Dr. Southgate's journeyings in Armenia, Kurdistan, and Asia Minor, with observations on the condition of Mahomedanism and Christianity in the East.

that ancient Catholic community,* as interesting to the antiquary as to the Christian. Its patriarch, whose residence is at Mardin, possesses in a record of unknown antiquity the annals of his predecessors in the patriarchate of Antioch, back to St. Peter, its first bishop. The signatures of the greatest part of their names, which number 141, is in the handwriting of the patriarchs themselves; and are traditionally the entries of each, including St. Peter himself. The fact is not impossible (though Bishop Southgate does not undertake to assert its undoubted authenticity), as the materials and appearance of the manuscript prove its *extreme* age; and it is well known to have been (who can doubt, by a providential control?) the custom of all the early Churches to keep a similar record: by which we are now in possession of the line of bishops in every apostolic see.

The sympathy which English and American Churchmen ought to feel towards this ancient communion is increased by the striking points of similarity between the two Churches,—a similarity extending to almost every part of government, worship, and doctrine. It is to be trusted that the English Church will actively co-operate with her American daughter in the great work of *Christian unity*, nor be turned aside by the ignorant cavils of short-sighted unread objectors, whose visions are filled with a “*protestant*

* I use the word *Catholic* here, as elsewhere, in the sense in which our Church uses it—its literal, primitive, and *only* sense; in the sense in which it was used by Christians universally in the first six centuries, and in which every part of the regular Christian family, save only that section of it paying allegiance to the Roman Bishop, continue to use it at this day. I leave to the ignorant the commission of such a blunder as “Roman Catholic,” which term, remarks Bishop Chase (commenting on the Visitation Service in the Prayer-book), “*like French or British Catholic, would be an absurdity;*” and to the deliberate falsifier of language, the exclusive application of the term “Catholic” to the adherents of the Roman see.

establishment,” and their sympathy for these desolate and forsaken daughters, the first-born of the glorious mission of our ascended Lord, is extinguished in their unutterably doltish apprehensions that, being *catholic* and *apostolic*, they are, necessarily, “*popish.*”

“The position of our Church,” writes Bishop Southgate, “is one in which she appears as chiefly intent upon a *unity of faith*, and yet as wanting in nothing which is essential to her character as a branch of the Church Universal. It is one in which we must feel compelled to stand upon the sure basis of what is evidently *necessary* to Christian communion; one in which we have little temptation to form alliances upon incidental resemblances in things of minor importance; one in which it is most needful for their own good that we should appear to the Eastern Churches; one in which we may sustain the exalted character of seeking a restoration of unity on truly *primitive grounds*. May we have grace to understand and improve our advantages, turning neither to the right hand nor to the left; presenting the Church in her pure faith and her unsullied worship to eyes which will not fail, the more single their vision becomes, to be attracted by the one and love the other! There is no Church on earth which has the power for good among the Eastern Christians which the Church of England and the sister Church in the United States possess. May we use it as an inestimable treasure, as a precious talent for which we must give account!”

One year only was occupied in the duties of my new parish, when domestic affairs abruptly terminated my connexion with Maryland and the American Church. I took final leave of the United States on the 10th of June, in the “fast-sailing packet-ship *Switzerland*” (commanded by Captain Knight), from New York, being the same month and the same day of the month on which I first arrived at

that port, eleven years previously. After an agreeable passage, unmarked by any events worth recording, we reached London on the 1st of July ; with which event this record, for the most part hastily compiled, and in the absence of many materials which would have additionally assisted me in the illustration of my subject, is brought to a close.

APPENDIX.

No. I.

TRINITY CHURCH, NEW YORK.

(Abridged from Mr. Onderdonk's History of the New York churches.)

WITH the erection of this magnificent structure may be said to commence a new era in the church architecture of America. Heretofore, as a general rule, attention to the pure and uncorrupted style of the ancients has been but little regarded in the construction of our churches; and the symmetrical proportions and flowing lines of the fine old classic models, which might be adopted in very many cases without increased expense, are passed over with indifference, or sacrificed to capricious fancy. With the advancement of the arts, however, architectonic taste must necessarily become more cultivated and refined, and it is to be hoped that ere long it will be considered as much a reproach to dispense with the rules of architectural composition in the construction of an edifice, as it now is to dispense with the rules of perspective in the delineation of a drawing.

The structure we are now treating of displays elegant proportions and admirable uniformity, and is in all respects truly creditable to the age and nation, as well as a lasting monument of the munificent character of its venerable corporation. The whole of this immense fabric, including the tower and spire, is constructed of solid stone. It was quarried expressly for this church at Little Falls, New Jersey, four miles beyond Paterson, on the Passaic, and contiguous to the Morris Canal, through which it was conveyed to Newark, and thence by vessels to New York. The quarry was originally opened a few years since, to furnish stone for the construction of an aqueduct over the Passaic, and has there proved to be of a very superior quality, not only in its tone and colour, but for its capability of resisting the action of water and of frost. Throughout the building this stone is laid on its

natural bed, the most durable position in which it can be placed, and will, unless destroyed by some unforeseen calamity, almost defy the mouldering hand of Time. The style of architecture is the perpendicular Gothic, the peculiar characteristic of which is, that the mullions of the windows and the ornamented panellings run in perpendicular lines. This term originated with Mr. Thomas Rickman, a celebrated architect of Liverpool, and was applied by him to all English buildings erected after the accession of King Richard II., down to the final disuse of the pointed arch, and seems to designate more forcibly than any other the desired distinction. The pointed arch, struck from two centres on the line of its base, was adopted by Mr. Upjohn, the architect, and has been strictly adhered to throughout the building; its simple form having been preferred to the Tudor or flat arch, as more in harmony with the general design.

Several fine views of this church may be had from the contiguous streets. In approaching it from the lower part of Broadway, the south side of the edifice and front of the tower appear to very great advantage. The most picturesque appearance, however, is presented from the corner of Rector Street and Trinity Place. Here the chancel and south-aisle windows, the clerestory, the tower, and the spire, are seen rising in succession one above the other, each exhibiting its fine proportions and exquisite symmetry, and all alike bewildering the eye with the plenitude of their ornament and the finish of their decoration. In passing round the church, the extent and arrangement of the plan are more readily discernible, and an opportunity is given to examine the detail and character of the workmanship.

[When will the same be said of St. Paul's cathedral? whose situation, with shops and warehouses crowding upon it, concealing its fair and matchless proportions, and the disgraceful state of all the approaches to it, are a scandal both to the civic and the ecclesiastical authorities; besides reflecting on the public spirit of the citizens of London, who *pull down a church* to improve the site of a merchant's exchange, whilst they voluntarily submit to the inconvenience of an obstructed thoroughfare in their indifference to the situation and aspect of their diocesan temple!! So Mammon has the *chief* worship in London, whilst the temple of God, cold, damp, deserted, like a tomb; its untrodden vestibule and steps green with their unused decay; and the banished

altar,* stands, in its prison-like aspect, a fit emblem and monument of a "protestant" age!]

The aisle wall of Trinity, which rises to the height of forty feet, is supported by eight substantial buttresses, graduated into three stages by set-offs, and capped by richly crocketed gables terminating with a finial. Between the buttresses, pointed windows, elaborately ornamented by bold but delicately cut stone tracery, and divided into three bays by two perpendicular mullions containing metal sashes glazed by panes of stained glass in the lozenge and other forms, rise to the height of twenty-four feet from the sill to the apex of the arch. A moulded battlement surmounts this wall, extending its whole length, harmonising with the general style, and giving a finish and beauty to its appearance.

The clerestory, which is supported by massive piers of hewn stone and a succession of arches springing from them, rises in magnificent proportion above the aisle, and contains nine ornamented windows, giving light to the nave, varied in detail, but similar in general design to those already noticed. The buttresses between them are graduated into two stages by a single set-off, and are crowned, in addition to a gable, by light and airy pinnacles, with crockets at the angles and terminating with a finial. An embattled parapet extends along the top of the wall, from the tower to the extreme west end. The extent of the chancel is denoted by two large octagonal pinnacles, richly ornamented, and rising above the roof to a greater height than any of the others.

On the north and south sides of the church lateral porches, supported at the angles by buttresses set square, and surmounted by parapets pierced with quatrefoil and other suitable enrichments, give entrance to the interior by three doors each.

The chancel end of the church possesses great merit, and presents to the eye a chastity and simplicity of effect, in strict accordance with architectural taste. It also proves that the beauty and symmetry of a design does not depend so much upon the amount of ornament introduced into its composition, as upon the

* The glorious dome of St. Paul's was designed by the architect to canopy the principal altar. It looks down upon the *money-changers' tables*, and the daily sacrilege of a *show* for the entertainment of the sight-seeing, paying visitors!!! Westminster Abbey, also, with its disfiguring concealments outside, and its dust and dilapidation within, is another national disgrace.

adaptation and fitness of its various parts, and the perfection of its outline and general contour. No ornaments are introduced simply as such, but the whole grandeur and artistic effect of the view arises from that peculiar harmonising of all the parts, which results from masterlike arrangement and an intimate knowledge of true architectural principles. It is at once perceived that the altar window is the most striking and magnificent feature of this view. Its elaborate and beautiful tracery attests the skill of the architect, and affords also to the admirer of the arts a subject worthy his contemplation and his study. It is distant from the ground twenty feet, and rises to the apex sixty-five feet, and is twenty-five feet in width. Its great breadth is distributed into seven bays by two principal and four subordinate mullions, and its length divided from the sill to the spring of the arch into two grand sections by a transom mullion in the centre. The heading is distributed into minor lights or openings, formed by numerous sub-divisions, ornamented by feathered tracery exhibiting much skill in the cutting. The jambs and arch mouldings are well executed, bold, and characteristic of the age and style of the architecture; the label or weather-moulding is tasteful and appropriate, and the splay on the back is made very effective by the receding of the wall above. Directly over this window is another of small dimensions, which serves to ventilate the roof, cut in quatrefoil, and deeply set in the wall. Above the whole extends a perpendicular perforated parapet, softening the asperity of the solid lines of the high pitched roof, and crowned upon the apex by a cross. The centre portion of this front, or that containing the windows just described, is separated from its laterals by buttresses set square, graduated and fitted into several stages, and terminating by octagonal crocketed pinnacles, enriched by finials. The clerestory, as seen in this view, is supported by flying buttresses springing from the walls of the vestry, which is lighted by the three homologous windows near the ground.

In the tower the proper proportion between it and the body of the church is carefully maintained. It measures at the base, outside the walls, thirty feet on each side, and is strengthened on the outer angles by double buttresses four feet in width, set square from the wall, and projecting at their bases seven feet and six inches. These buttresses are graduated into four sections, with

panelled work upon the face, and rise to the height of one hundred and twenty-six feet, where they terminate by ornamented gables. About sixty feet from the ground the sides of the tower pinnacles commence, and as the buttresses in their ascent diminish in size, are increasingly developed, until at last the whole of them is formed. The walls of the tower are six feet nine inches thick at their commencement, and four feet thick under the embattled parapet. The tower porch which leads into the vestibule is twenty feet in width including the buttresses, and thirty feet in height to the top of the parapet. In passing through the wall, which is here eight feet and six inches thick, these dimensions are gradually decreased by a receding arch richly ornamented by carved tracery, which renders it at its termination but ten feet wide in the clear and eighteen feet in height. On either side it is flanked by panelled buttresses, with moulded set-offs, terminating in a gable of elaborate workmanship, and is covered by a decorated label, upon which is sculptured in a chaste and beautiful manner a continuous wreath, formed of oak-leaves and acorns. Over the whole is a perforated moulded battlement, of quatrefoil and trefoil, with the centre compartment running into an open arch, under which is placed a pedestal supporting a bishop's mitre, and continuing the associations connected with the one that crowned the apex of the circular portico of the former edifice.

Immediately above this door, and occupying the greater portion of the lower section of the tower, which is sixty feet in height, is a noble window, divided into four lights by mullions, and into three stories by a main transom in the centre, and another at the springing of the arch. The compartments thus made form each a pointed feather-arch, into which, as in the other windows of the church, are set metal sashes glazed with stained glass panes. A crocketed ogce label, elaborately sculptured, and crowned at the apex by a finial, runs over this window, and presents a striking and beautiful appearance. Upon either side of this section of the tower are two canopied tabernacle niches, with pedestals containing statues of the four evangelists cut in stone. The next story of the tower contains the clock, which is encompassed by a richly ornamented frame of the lozenge form, with the moulding receding as far into the massive walls as was practicable for its uses. Above are the belfry windows, composed of two independent compartments, separated by a strong pier, and each sur-

mounted by a decorated ogee label, similar to that over the great window below. The belfry contains a chime of eight bells. The coping of the tower consists of a cornice, ornamented at regular distances with clusters of foliage sculptured upon the ends of the long-headers, which pass as braces through the thickness of the wall, and is crowned with a handsome embattled parapet one hundred and twenty-seven feet from the ground, divided at the angles by octagonal crocketed pinnacles rising from the buttresses below, and terminating by richly sculptured finials.

Four arches are sprung from the angles of the tower to receive the superstructure of the spire, which for fine proportion and admirable effect is perhaps not inferior to any heretofore constructed, and may, without suffering by the contrast, be classed with those splendid English archetypes of Salisbury and Chichester. It is of octagonal form, and rises from its base in the centre of the tower, to the top of the cross which surmounts it, to the height of one hundred and thirty-seven feet, which makes it, in connexion with the tower, two hundred and sixty-four feet from the ground. Its base is ornamented by four tabernacle windows, and by the same number of flying buttresses springing from the corners of the tower. Each face of the octagon is decorated at regular intervals by lozenge-shaped openings, and the angles are embellished by crocketed mouldings, which serve to enhance the beauty and effect of its needle-like appearance, without in any way marring its fine proportions. Near the apex, very delicate and beautiful net-work tracery extends around the spire; and over all, surmounting the very capstone, stands in bold relief against the sky the Christian's emblem—a plain, unornamented cross.

A spiral staircase, composed of stone steps projecting from the wall, and lighted by narrow pointed windows between the western buttress of the tower and the body of the church, leads to the clock and belfry, whence by other stairs access to the spire is had, where an ascent to within twenty feet of the apex is practicable.

Having now described the exterior of this magnificent church, at present the finest and most costly in our country, we will proceed through the front porch into the vestibule or tower. This vestibule is eighteen feet square, and nearly twenty feet in height. Its ceiling is constructed of oak beams, resting upon corbels pro-

jecting from the walls, and strengthened by perforated spandrels, and has an opening in the centre to allow the admission of bells, &c. into the interior of the tower. Continuing onward, we pass through the inner door of the vestibule, into a passage under the organ-loft, leading directly to the body of the church. This view is very imposing to the eye, from the fine perspective produced by beholding at one glance the full length of the nave from the choir to the great altar window, a distance of one hundred and thirty-seven feet, and by the beautiful effect of the light thrown into the church by means of the aisle and clerestory windows. The nave is thirty-six feet in width, and rises to its extreme height, sixty-seven feet and six inches. It is supported on either side by a colonnade of seven perpendicular English piers of cut stone, which serve also, in connexion with massive and substantial arches springing from them, to maintain the clerestory walls. The capitals of these piers are of simple design, consisting merely of foliated headings to slender cylindrical shafts rising between their principal projections, and the bases of them are formed by three courses of appropriate mouldings. Between every two arches, reeded columns, springing from the principal members of the piers, join with the clerestory wall, and finish with foliated capitals; from which branch off, in different directions, the ribs of the vaulting. Directly over the arches are the clerestory windows, numbering nine on a side, ornamented by moulded labels, resting upon corbels, and exhibiting in other respects the same beautiful divisions and feathered tracery already noticed in treating of their exterior appearance. The vaulting of the ceiling over the nave is elegantly pitched, and the ribs diverging from the slender columns before mentioned, spread themselves gracefully over the groining, and are decorated at their various intersections by bosses formed of clustered foliage. The vaulting of the aisles is of the same character as that of the nave, and equally as good, but not so effective on account of the difference in elevation and length.

The chancel, which comes next in order, deserves particular notice for its grandeur and elaborate decoration. It is raised two feet above the level of the ground pavement and is situated in a recess thirty-three feet deep, separated from the body of the church by a noble arch springing from two great piers on either side the nave. Its walls are richly ornamented by tracery and

panel work covering all their space, and it is lighted by the great altar window and four others in the clerestory. Immediately above its centre, in the ceiling of the nave, at the intersection of the ribs, is a large and beautiful boss formed by the letters **I. H. S.** encircled with foliage of different patterns. The altar is situated near the western wall, directly in front of the altar screen, which is thirty feet wide and twenty feet high, and is constructed of oak richly and splendidly carved. The chancel railing, which is also of carved oak, extends between the two great piers that support the chancel arch.

From the chancel a fine view of the nave looking east is presented, taking in the choir and the interior of the tower, which is exposed to sight through a massive arch in its rear wall, to the large front window immediately above the porch. The light from this window, which comes in through stained glass panes, is rendered radiant by the many apertures and projections of the organ, and brings out in bold relief the ornamented pinnacles and handsome perforated work with which this instrument abounds. The choir is supported by beams laid upon corbels projecting from the side walls of the tower, and is so situated that it does not encroach upon the interior of the church. The screen in front of it, like all the wood work, is of oak, handsomely designed and carved. The organ, a magnificent instrument, is from the manufactory of Mr. Henry Erben, by whom, under the superintendence of Dr. Hodges, the musical director of the parish, it was constructed. The case, which is of oak, was designed by Mr. Upjohn, and its exceedingly rich appearance adds an important feature to the interior view of the church. The stops of the organ, so far as the stops of pipes are concerned, barely exceed thirty; with the couplers, a little over forty; but the range or compass of the instrument is altogether unparalleled in this country. There are four diapason and two reed pipes, each sixteen feet in length, a double diapason pipe, thirty-two feet in length, measuring internally thirty by thirty-six inches, besides an innumerable quantity of smaller pipes of various dimensions. The swell is an invention of Dr. Hodges, and is of the most approved kind.

From the choir you look down upon the floor of the church, the pews of which are constructed of oak; and the aisles, which are eight feet in width, are paved with tessellated brown stone.

The desk and pulpit stand upon opposite sides of the nave, somewhat in advance of the chancel, and are of beautiful design and elaborate workmanship. No galleries have been erected in the church, and in fact there should be none, for in an edifice like Trinity, galleries, unless of the character of the ancient triforium, would only detract from the grandeur and magnificence of the building.

The extensive cemetery in which the church is erected is one of the most ancient in the city, having been the resting-place of successive generations for about one hundred and fifty years. It is crowded with monumental records, some of them bearing as early a date as 1704, and others supposed to be more ancient, but with their inscriptions entirely effaced. Among their number are two, erected to men, the one a statesman and the other a warrior, whose memories are enshrined within the hearts of all America. The monument of Alexander Hamilton consists of a polyedron of white marble, ornamented at the edges by fluted pilasters, and surmounted upon the corners by four urns, and upon the centre by a handsome pyramid. It bears the following inscription :—

TO THE MEMORY OF
ALEXANDER HAMILTON.

THE CORPORATION OF TRINITY CHURCH HAS ERECTED THIS
MONUMENT,

IN TESTIMONY OF THEIR RESPECT FOR
THE PATRIOT OF INCORRUPTIBLE INTEGRITY,
THE SOLDIER OF APPROVED VALOUR,
THE STATESMAN OF CONSUMMATE WISDOM ;

WHOSE TALENTS AND VIRTUES WILL BE ADMIRIED
BY GRATEFUL POSTERITY

LONG AFTER THIS MARBLE SHALL HAVE MOULDERED INTO
DUST.

HE DIED JULY 12TH, 1804, AGED 49.

The charter of Trinity church, a document which makes some thirty printed pages, was granted by letters patent, under the

great seal of the colony of New York, and bears date the sixth of May, 1697. It incorporates the parish into a body politic, under the name of the "Rector and Inhabitants of New York in communion with the Protestant Church of England, as established by law," and grants the plot of ground now occupied by the church and cemetery, together with certain specified privileges and immunities, for the yearly rent of "One Pepper Corn," to be paid on the "Feast Day of the Annunciation of our blessed Virgin Mary," provided the same be lawfully demanded.

After the United States had cast off their allegiance to Great Britain and established their independence, the legislature of New York, by an act passed the seventeenth day of April, 1784, made such alterations in the above charter as were necessary to conform it to the constitution of the state. By the same act, the doubts which had previously arisen on those parts of the charter relating to the inhabitants of the city in communion of the Church of England, were removed for all future time, by the explicit enactment that such persons only as professed themselves members of the Episcopal Church, and held or enjoyed a pew or seat in the church concerned, and regularly paid for its support, and such others as received the Holy Sacrament of the Lord's Supper in the said church, at least once in every year, being inhabitants of the city and county of New York, should alone be entitled to the rights and privileges originally secured without distinction to all the inhabitants of the city in communion with the Church of England. In 1788, by another act of the legislature, the corporation of Trinity church was allowed to assume a new title; which title, however, was not to invalidate any of the grants made to or by it under the former name, nor to abrogate in any manner its existing rights and privileges. By a subsequent similar process in 1813, the title was again altered to "The Rector, Churchwardens, and Vestrymen, of Trinity Church, in the city of New York."

[The vestry of Trinity have proved themselves faithful trustees, not only in furthering the immediate objects of the Church in their own parish, but in the aid which they are ever prompt to render to the general cause of religion and benevolence.]

The communion-plate belonging to Trinity parish is massive and valuable, and consists of a number of flagons, patens, chalices, and plates, some of which bear the royal arms, and were

presented by William and Mary, and Queen Anne. Other pieces, engraved with a like device, contain the simple initials G. R. It seems probable that George I., George II., and George III., were also presenters. There are also a few articles from private donors, among which are two plates, presented one by a Mrs. Mary Leaver, and the other by the Rev. Henry Barclay, a former rector of the parish.

Trinity is the parish-church of the parish of that name, which includes also, at the present date, St. Paul's and St. John's chapels, the former erected in 1766, and the latter in 1807. From the years 1752 to 1811, St. George's church in Beekman Street was a chapel of the parish. The three congregations of Trinity church and its chapels formed, for all parochial purposes and in reference to pastoral oversight, but one; and the rector and ministers officiated in the church and chapels in rotation until the year 1836, when, by an enactment of the vestry, the assistant ministers had each assigned to him a particular church, in which he was regularly to perform the morning services on Sundays and holydays, and whose congregation was to be considered as under his individual pastoral charge: the exchanges, therefore, which were formerly made promiscuously, were confined thereafter exclusively to Sunday evenings.

The churchwardens and vestrymen of the parish are chosen by ballot from the three congregations, without distinction, on every Tuesday in Easter week; and pew-holders and members of the congregation, being communicants, are electors. The rector of the parish, or, in his absence, his assistant, if he have one, is the president, and the only clerical member of that body, and sustains, in reference to parochial duty and public administrations, an equal connexion with all three congregations. Divine service is uniformly celebrated in the parish, not only at the usual hours on Sunday, but also on the morning of every Wednesday and Friday, and of every festival and holyday of the Christian Church.

The present rector is the eighth that has held that office. The succession is as follows:—

William Vesey	-	-	-	-	from 1696 to 1746
Henry Barclay, D.D.	-	-	-	-	“ 1746 “ 1764
Samuel Auchmuty, D.D.	-	-	-	-	“ 1764 “ 1777

Charles Inglis, D.D.	- - -	from 1777 to 1783
Samuel Provoost, D.D. bishop	-	“ 1783 “ 1800
Benjamin Moore, D.D. bishop	-	“ 1800 “ 1816
John Henry Hobart, D.D. bishop	-	“ 1816 “ 1830
William Berrian	- - -	“ 1830

Of the above, Dr. Inglis, after leaving Trinity parish, became Bishop of Nova Scotia, and all except Mr. Vesey and Dr. Barclay were previously assistant-ministers; in addition to whom, besides the present incumbents, the following gentlemen have at different times held that office :—John Ogilvie, D.D.; John Bowden, D.D.; Abraham Beach, D.D.; John Bisset; Cave Jones; Thomas Y. How, D.D.; Thomas C. Brownell, D.D., LL.D. (now Bishop of Connecticut); Benjamin T. Onderdonk, D.D. (now Bishop of New York); John F. Schroeder, D.D.; and Henry Anthon, D.D.

The following is a list of the present clergy and vestry of the parish :—

RECTOR :

William Berrian, D.D.

ASSISTANT MINISTERS :

Jonathan M. Wainwright, D.D.

Edward Y. Higbee, D.D.

One vacancy.

CHURCHWARDENS :

Thomas L. Ogden

Adam Tredwell.

VESTRYMEN :

Tennis Quick

Henry Cotheal

Jonathan H. Lawrence

John D. Wolfe

Edward W. Laight

Thomas L. Clark

Peter A. Mesier

William Moore

Anthony L. Underhill

William H. Hobart

William Johnson

Henry Youngs

Philip Hone

Alexander L. McDonald

William E. Dunscomb

Samuel G. Raymond

William H. Harrison

Gulian C. Verplanck

Robert Hyslop

Philip Henry.

No. II.

To the reader who may possess any desire to learn the *result* of my application for admission to the English Church, the circumstances attending it may perhaps afford sufficient interest to warrant my appending them to my American journal.

Having been furnished by Dr. C——r with a letter explanatory and recommendatory to the Bishop of London, I forwarded the same, accompanied by Bishop Griswold's Dimissory, to his lordship, who gave me an interview at Fulham on New Year's Day; when he told me that the then statute of the 26th of George III. (which he read to me) was fatal to my plans, unless the special consent of the primate could be obtained for a dispensation in my favour, which he discouraged my expecting. Dr. Lushington, he said, had recorded a formal protest against the legality of Mr. Winslowe's ordination to the priesthood, and the title by which he held his cure. It was in contemplation, the bishop added, to obtain the enactment of a new statute, which would put American ordained clergymen on a different footing in England; the provisions of this Act would make no distinction between *bishops, priests, or deacons*. His lordship, therefore, recommended me "at all events," to obtain my full orders in America,—and I acted on his recommendation.

Before, however, returning to the United States, a clerical friend and neighbour of my father's volunteered to assist in obtaining for me my desired object; and kindly enlisted Archdeacon Lear and his diocesan (Bishop Denison) in my cause. The latter made an application to the Archbishop for the legal dispensation, which was courteously refused on the ground,—1st, that none had been yet granted under the Act of Geo. III. cap. xxvi; and 2ndly, that the newly framed statute, intending to apply to similar cases, was shortly to become law. Finding, therefore, all prospect of an early change of ecclesiastical relationship hopeless, I prepared to return to America, when accidentally meeting my true-hearted friend in London, he determined on making another effort in my behalf by a personal appeal to the primate, who gave him an interview at Lambeth, when, admitting my "case" to be a "hard one," he repeated his refusal to depart from the rule he had laid down, and I returned to Wiltshire to

take leave of my friends. Here a letter followed me from a gentleman ecclesiastically connected with the Newfoundland mission, whose acquaintance (one of the most delightful I have ever formed) had commenced under the paternal roof during the previous winter :—

“4 Exeter Hall, May 31st, 1838.

“MY DEAR SIR,

“Although I was aware that you left town with the intention of proceeding to the United States, yet I cannot resist the impulse to write to you, which I feel produced by the impression that you determined to take that course, from the conviction that no door of usefulness could be opened to you here, in your native land; and at the request of a friend who has desired me to make you acquainted with a vacancy, which from my description he thinks you could and would like to fill.

“Mr. D——s has built a church, and I believe endowed it with £1000, in N——d, M——x, which he hopes to get licensed and consecrated; in this he is disappointed, and will not allow it to be occupied by a dissenting minister, but would give it to a person circumstanced like yourself, willing to conform to Episcopal orders, so far as you are permitted by the higher powers: that is, in all things in which the law at present will allow you to comply with its requisitions. I believe this is your case.

* * * * *
* * * * *

“Having given you this hasty and rough outline, I will add the address of the patron of the church, who expects to hear from, or see you; he has desired me to say there is a bed at his house for you, and he would wish you to see the place and church. It is but four or five miles from town.

“May the great Head of the Church guide and bless you for his own glory and the increase of his kingdom.

“Will you present my Christian respects to your family, who, I hope, are all well.

“I am, my dear Sir, in haste,

“Yours faithfully,

“M—K W———Y.”

I responded to the suggestion contained in this letter by making a visit to N——d; but the uncanonical and somewhat anomalous

position in which the proposed relationship would place me, both towards the regular ecclesiastical authorities and the parish in which Mr. D——'s church was built, presented to both of us, when the matter came to be discussed, insuperable difficulties to a pastoral connection with the latter, and after a visit to Wales and the Isle of Wight I sailed for New York.

This voyage to England, though resulting unsuccessfully in my own individual case, fully tested the impracticability of getting Church preferment in England with foreign orders, and had the effect of deterring more than one from making a similar attempt. The disappointment was in a great measure counterbalanced by the high gratification I received in the intercourse of numerous friends who took a lively interest in my case; nor can I forbear recording that of an esteemed clergyman, whose pastoral tutorage and sound instructions had first sown in early youth the seeds of that preference for the order and worship of the Church which had ripened to maturity in a foreign land. In this work of education my excellent tutor was ably assisted, particularly in the biblical studies of the pupils (nearly all of whom are now in holy orders), by his accomplished lady; whose writings, adapted so admirably to the juvenile capacity, have diffused the sweet fragrance of their sanctity, like blossoms and flowers of Eden, into many families of our isle. The pen would fain transcribe several *souvenirs* from this quarter, did not delicacy forbid; but the following, so well calculated to assist in lightening the heart when the widening distance from England's ocean-bound shores widened the separation from home and friends, is, I hope, not improperly or inappropriately inserted:—

“R——y, A—— 29th, 1838.

“MY DEAR FRIEND,

“Your communication by this post conveys to us two streams of feeling, the one of pleasure, the other of regret: the latter, that of not being allowed to meet ere your return to America; the former, the consideration of that vital principle of godliness which will, I rest assured, spring up as a well in your soul unto eternal life. Blessed be our God, the streams from the smitten rock in the wilderness will follow us all the way; and though it must for our benefit sometimes have the bitter wood thrown into it, yet it will flow to refresh us all our journey, till Jor-

dan's stream itself divides to let us pass over unto the promised

————— 'land of pure delight
Where saints immortal reign.'

'Sweet fields beyond the swelling flood
Stand dressed in living green.'

"Again assure your dear sister she will share our prayers with you for the abundant blessing of the Lord to rest upon each of you. Tell her I send to her, with my Christian love, the little book entitled 'Extracts from Mr. and Mrs. Gutzlaff's Letters.' I knew Mrs. G. previously to her going out, and have put the extracts together for the use and encouragement of missionaries. She was a self-denying missionary, going out alone; and, on her own account, giving herself and her property to the service of the Lord in foreign climes; and it prospers in and through her labours.

* * * * *
* * * * *

But I find God has and does not only honour me by tokens of making my weak labours useful, but he blesses me through them in enabling me to open my purse wider than I could otherwise do for the use of the poor around us. Mr. M——k will write to you himself.

"With my kindest regard to your parents and family, and every good wishes for a safe voyage, believe me to remain,

"Your very sincere friend,

"E. A. M——k."

The other letter referred to, closed with an injunction to "Remember who sits at the helm, and guides the ship." It accompanied a volume of the writer's "Plain Sermons on Important Subjects for the use of Seamen," whose *relative* value, though great to the author, scarcely exceeded their intrinsic merit, as admirably designed for persons of the nautical profession. Their perusal delightfully employed many a leisure hour during the monotonous period of a steam-passage. I am fain to add to this narration and record, two other documents: one a characteristic missive from my Rhode Island friend, under whose instructions I had prosecuted my theological studies, received a few days after our arrival at New York; and the other, the first renewal of a

most valued correspondence with the good vicar of Salisbury Plain, received after my settlement at York :—

“P——c, —, 1838.

“MY VERY DEAR SIR,

“I had like to have said *son* ; doubtless, because I have felt for you so long the solicitude of a father. A thrill of pleasure came over me when your arrival was announced, and I shall be exceedingly glad to see you and your self-sacrificing sister in Providence. A sacrifice, indeed, it must be to follow your fortunes and share in your labours. I was in New York several days after the arrival of the *Great Western*. How glad would have been our meeting! * * * Your mother’s letter, like all I have seen from her practised pen, was delightful. I owe her much ; and am absolutely ashamed that no letter has reached her or yourself during your absence. My only apology is, perhaps, a poor one. * * * Your little parish is supplied at present ; and should you wish to take some other one in Rhode Island, I doubt whether we have a church to offer which would meet your acceptance. But, at any rate, I hope you will make us a visit. We know not what may transpire. I should be glad to have you once more a resident of this State, and the rather because of the excellent coadjutor you bring with you. Please to make my compliments acceptable to her, and believe me

“Your very sincere friend and brother,

“N. B. C——R.”

“*Vicarage, T——d, J——* 13, 1839.

“MY DEAR WAYLEN,

“I am truly glad to hear that you are so comfortably settled in communion with your own Church. No doubt by this time you have received your priest’s orders and are a ‘full-dressed’ clergyman. Both our bishop and archdeacon have several times inquired after you, and seemed glad to hear that your episcopal principles had prevented you from joining the English dissenters. His lordship regrets very much the position in which both he and his brethren are placed in respect to ordaining American clergymen. ‘The unity of the Church,’ says he, ‘is thereby sadly broken.’

“A project is on foot for the more direct union of the clergy here, the commencement of which has taken place in our diocese. We agree to meet our archdeacon in parties of twenty or thirty, as locality permits, at stated periods, to take into consideration public measures affecting the church and local matters concerning our parishes. By which arrangement, when completed, the *whole clergy of the kingdom* can communicate their wishes to the bishops on any subject affecting the interests of our commission in a few days. I cannot but hope, under the Divine blessing, much good from the plan both to ourselves and our people.

“Mrs. J——n and I often speak of you, and wish that we could enter your church some Sunday and witness your proceedings. I shall be glad to hear of your elevation as high as honours and degrees can do so; still more, that your congregation increases in grace and numbers.

“Mrs. J. requests me to beg the favour, if such creatures are to be found (which I doubt) in your part of America, of a *humming bird* or two, when your convenience will allow you to send them, or indeed any other foreign curiosity that may be rare here. This is a strange request, but, as in duty bound, I make it. But I beg you will not put yourself to much expense or trouble in such matters.

“It occurs to me that the ‘Ecclesiastical Gazette’ will be acceptable. I will from time to time forward some for the information of your American friends. I send all I have by me with this note to your sisters at D——s, leaving them to pack them up. This will give them an opportunity of previously looking them over, if desirable.

“Believe me,

“My dear Waylen,

“Yours truly,

“J. H. J——N.”

No. III.

AMERICAN CHURCH STATISTICS BEYOND THE UNITED STATES.

THOUGH the term “*American*” is commonly used amongst us to designate the people and country of the *United States*, the rea-

der is reminded that the Church in that country is only *one* branch of the catholic family in the northern continent of America. In the vast empire of British North America, one-third larger in territory than the United States, there are upwards of two hundred thousand members of the Church of England, under the spiritual care of five bishops and three hundred clergy (a most inadequate number), with a theological seminary in each diocese. In the West Indies—exclusive of Guiana, which is a diocese with a bishop—are three bishops and 171 clergy. It is to be hoped that our numerous and destitute countrymen in Oregon, and the fertile Vancouver, will also soon receive the benefits of episcopal supervision and missionary instruction. A territory so incalculably valuable from its geographical position, and upon which millions of British money have been expended for other purposes, certainly deserves the nursing care of the Church at home; and makes a louder call upon the committee for endowing colonial bishoprics than others which have lately received the preference. It is impossible for the Bishop of Toronto, whose visitations already extend north and west of Lake Superior, to cross the Rocky Mountains. The United States will soon send a bishop to the south of the wide valley beyond; and is the vast territory northward, covered with our forts and storehouses, inhabited by thousands of British subjects and the friendly tribes of red men, to lift up its hands in vain for want of spiritual oversight? Let British Christians make the response!

[The importance—nay, the coming *necessity*—of a HIGHWAY across the continent, requiring a navigable outlet, seems wholly hid (by some extraordinary obliquity of vision) from a great portion of the English nation, to whom it is *chiefly* valuable. The politicians of the United States are, however, fully alive to its advantages, and are adopting a stratagem, which, however desperate the risk they run, is deemed necessary to secure the only thing that makes Oregon, *as a colonial possession*, worth the trouble of negotiation to Britain; and are we prepared, by a voluntary and *uncalled-for* relinquishment of our share of this advantage, to surrender to the United States the exclusive monopoly in an immense carrying trade? and to be indebted to them (as we now are to Mehemet Ali) for the shortest, and ere long the only, passage to and from China, and our Indian and Australian possessions? After expending incredible sums on two ship

canals to secure a river and lake navigation for nearly one-half of the distance, and, by a long course of liberal expenditure and honourable dealing, having secured the friendly alliance of the Indians throughout the west of America, will any British minister in his senses *dare* to sacrifice so much of the future interests of the British crown, and to cut off our great and rising colony of Canada from the only means of competing with her southern neighbour in manufactures and exports? Better assist the States in honourably acquiring California (a compromise they would willingly accept), which by the natural laws of *accretion* they must ultimately possess, and which the imbecile Mexican is unable to improve, than relinquish the navigation, *in perpetuity*, of the Columbia, or a foot of territory north of it. This arrangement will secure to the United States two important outlets, besides their share of the Columbia (to which they have honestly no claim at all), and in the Bay of ST. FRANCISCO, the finest port and harbour, without dispute, in the world. It will do more—it will allay the national jealousies and mutual apprehensions relative to the now unoccupied provinces of New Mexico, and reconcile *all* American parties: thus guarding against the recurrence of any possible misunderstanding between the two countries. The speedy settlement of this question rests with Lord Aberdeen. A skilful agent at Mexico city, *acquainted with the ground*, could effect a treaty advantageous and *satisfactory* to each of the three parties concerned. I feel warranted also (from living near the seat of government, and frequent intercourse with official persons) in adding, that Mr. Pakenham, if invested with *full powers* and *untrammelled* in the exercise of them, could do the same. No one can *now* suppose that the United States has had, from the commencement of the Oregon dispute, any *expectation* of a war.

In Russian America there are about a thousand members of the Russian Church among the whites, besides Indian converts. The Indians number 50,000. A bishop resides here, whose labours and zeal for the spiritual interests of his flock formed the subject of a high panegyric in a late number of a Philadelphia Church Journal, which I have mislaid. He is assisted by itinerating priests and sub-officials.

The Mexican Church, it is no information to the reader to mention, is still under the papal yoke. The following account of the consecration of its present primate, Señor Posada, Archbishop of

Mexico, from Madame de la Barca's interesting journal of a residence in Mexico, may interest a portion of my readers. The detail of the preparations describes the old Bishop of Linares as presiding on the occasion, assisted by two younger brethren of the episcopal bench ; and General Bustamente, the then president of the republic, acting as "*padrino*," or god-father to the archbishop elect. The ceremony occupied three hours. The candlesticks and the basins for holy water were pure gold, and the vestments, &c. of "the most elaborate and costly description."

"Magnificent chairs were prepared for the bishops near the altar, and the president, in uniform, took his seat among them. The presiding bishop took his place alone, with his back to the altar, and the Señor Posada was led in by the assisting bishops ; they with their mitres, he with his priest's cap, on. Arrived before the presiding bishop, he uncovered his head and made a profound obeisance. These three then took their seats on chairs placed in front. After a short pause they arose, again uncovered their heads, and the bishop Moralez, turning to the presiding bishop, said, 'Most reverend father, the Holy Catholic Mother Church requests you to raise this presbyter to the charge of the archiepiscopate.

" 'Have you an apostolical mandate ?'

" 'We have.'

" 'Read it.'

"An assistant-priest then read the mandate in a loud voice ; upon which they all sat down, the consecrator saying, 'Thanks be to God.' Then Posada, kneeling before him, took an oath upon the Bible, which the bishop held, concluding with these words, 'So may God help me and these, his Holy Gospels.' Then, all sitting down, and resuming their mitres, the examination of the future archbishop took place. It was very long, and at its conclusion Posada knelt before the presiding bishop and kissed his hand. To this succeeded the confession ; every one standing uncovered before the altar, which was then sprinkled with incense. Then followed the mass chaunted.

"Led from the cathedral by the assistant-bishops, Posada was clothed with the episcopal robes, and read the service of the mass before the altar. Again brought before the consecrator, he saluted him with reverence, and sat whilst the presiding bishop declared to him the duties of the episcopal office. Again they all

rose, and the consecrator prayed for God's blessing on the newly elected primate. Prostrate before the altar, they all listened to the singing of the Litanies. These ended, the presiding prelate, taking the crosier in his hand, prayed three times that grace might abound in the chosen one, each time signing him with the symbol of the cross. Posada alone now knelt, the rest sat on their episcopal chairs.

"The Bible was then placed on his shoulders, while he remained prostrate; the bishop, rising up, pronounced a solemn benediction on him, while the hymn of *Veni Creator* was sung in full choir. Then dipping his hand in the holy chrism, the bishop anointed the primate's head, making on it the sign of the cross, and saying, 'Let thy head be anointed and consecrated with the celestial benediction, according to the pontifical mandate.' The bishop then anointed his hands, making in the same manner the sign of the cross, and saying, 'May these hands be anointed with holy oil; and as Samuel anointed David a king and a prophet, so be thou anointed and consecrated.' This was followed by a solemn prayer. Then the crosier was blessed, and presented to the elected archbishop, with these words, 'Receive the pastoral crosier, that thou mayest be humanely severe in correcting vices, exercising judgment without wrath.' The blessing of the ring followed, with solemn prayer, and, being sprinkled with holy water, it was placed on the third finger of the right hand, the bishop saying, 'Receive the ring, which is a sign of faith; that, adorned with incorruptible faith, thou mayest guard inviolably the spouse of God, his holy Church.'

"The volume of the Holy Scriptures, which during these last ceremonies had remained on the shoulders of the kneeling prelate, was then removed and presented to him, with an injunction to receive and preach the Gospel. The kiss of peace was then bestowed, and Posada retired to his ablutions; after these he returned, bearing two lighted tapers, which, with two small loaves and barrels of wine, he presented to the consecrator in a reverential attitude. The presiding prelate then washed his hands, mounted the altar-steps, and administered the sacrament to the primate elect.

"The mitre was then blessed and placed upon his head, with a prayer from the bishop, that thus, with his head armed and with the staff of the Gospels, he might appear terrible to the adversa-

ries of the true faith. The gloves were next consecrated and drawn on his hands, the bishop praying 'that his hands might be surrounded by the purity of the new man; and that as Jacob, when he covered his hands with goats' skins, offered agreeable meats to his father, and received his paternal benediction, so he, in offering the Holy Sacrament, might obtain the benediction of his Heavenly Father.' The archbishop was then seated by the consecrating prelate on his pontifical throne, and at the same time the hymn *Te Deum laudamus* was chaunted. During the hymn, the bishops, with their jewelled mitres, rose, and, passing through the church, blessed the whole congregation, the new archbishop still remaining near the altar, and with his mitre. When he returned to his seat, the assistant-bishops, including the consecrator, remained standing till the hymn was concluded. The presiding bishop then, advancing with his mitre to the right hand of the archbishop, said, 'May thy hand be strengthened. May thy right hand be exalted. May justice and judgment be the preparation of thy see!' Then the organ pealed forth, and they chaunted the hymn of *Gloria Patri*. Long and solemn prayer followed, and then they all, uncovered, stood beside the Gospels, at the altar. The archbishop rose, and, with the mitre and crozier, pronounced a solemn blessing on all the people assembled. Then, while all knelt beside the altar, he said '*for many years.*' This he repeated three several times; the second time in the middle of the altar, the third time at the feet of the presiding bishop.

"And then bestowing the kiss of peace on each of his episcopal brethren, the new primate concluded the long and interesting ceremonies of the consecration."]

No. IV.

INSTITUTIONS CREATED BY THE GENERAL CONVENTION.

THE GENERAL THEOLOGICAL SEMINARY, NEW YORK.

Trustees.—All the bishops of the American Church, one trustee from each diocess, one additional for every eight clergymen,

one more additional for every two thousand dollars contributed, until the same amounts to ten thousand dollars, and one for every additional ten thousand contributed.

Treasurer.—W. H. Harison, Esq., New York.

Secretary.—The Rev. E. Y. Higbee, D.D., New York.

The Standing Committee.—All the bishops, the secretary and the treasurer, together with an equal number of clergymen and laymen.

Professorships.—Nature, Ministry, and Polity of the Church ; Biblical Learning and the Interpretation of Scripture ; Systematic Divinity ; Oriental and Greek Literature ; “St. Mark’s Church in the Bowery,” Professorship of Ecclesiastical History ; Pastoral Theology and Pulpit Eloquence.

Students in 1844, about 70. Volumes in the library, 7500.

The seminary opens on the first Monday in October, and closes on the Saturday next succeeding the fourth Tuesday in June.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Board of Missions.—All the bishops of the American Church, thirty members elected by the General Convention, the elected members of the two committees below, and such persons as were patrons of the society in 1829. *Secretary:* The Rev. P. Van Pelt, Philadelphia.

Domestic Committee of the Board.—All the bishops, with four clergymen and four laymen. A secretary and treasurer. The latter office is well filled by Thomas N. Standard, Esq., one of the worthiest men in the country.

Foreign Committee of the Board.—All the bishops, with four clergymen and four laymen.

In the Domestic Department ; two missionary bishops and ninety-four missionaries. Receipts, June 1843 to June 1844, 28,266 dollars. Expenditures, 34,182 dollars.

In the Foreign Department ; two bishops, twelve missionaries and twenty assistants. Receipts, June 1843 to June 1844, 31,032 dollars. Expenditures, 29,045 dollars.

Official Organ.—“The Spirit of Missions,” 20 John Street, New York.

The stations and missionaries are as follows :—

GREECE.—The station at Athens, under the Rev. John Hill: patronised and encouraged by the king, and the excellent Bresthenes, Bishop of Sellucia and Metropolitan of the Greek Church. There are two other missionaries in holy orders, and four ladies; at the head of the latter, Mrs. Hill is indefatigable in her efforts in the cause of female education.

THE AFRICAN MISSION.—At Liberia and Cape Palmas are two missionary priests, and four female teachers, with catechists, &c.

COMA.—Bishop Boone, and five clergymen; catechists.

TURKEY.—Bishop Southgate, and two missionaries.

THE CHURCH SUNDAY-SCHOOL UNION.

Board of Managers.—All the bishops, and sixty members, elected triennially by the society, together with a secretary and treasurer.

Executive Committee.—All the bishops, with seven clergymen and five laymen; a secretary, and editor of the “Children’s Magazine;” a “general editor and agent.”

The Church Sunday-School Union publishes books of instruction and library books for Sunday-schools, the “Children’s Magazine,” and other periodicals.

No. V.

CANONS PASSED IN 1844.

Of a Discretion to be allowed in the Calling, Trial, and Examination of Deacons in certain cases.

SECTION 1. It shall be lawful for any bishop, upon being requested so to do by a Resolution of the Convention of his diocess, to admit to the holy order of deacons persons not tried and examined as prescribed in the canons “Of Candidates for Orders,” “Of the Learning of those who are to be Ordained,” and “Of

the Preparatory Exercises of a Candidate for Deacon's Orders," under the following limitations and restrictions, viz :—

1. Every such person shall have attained the full age of twenty-four years.
2. He shall have presented to the bishop the certificate from the Standing Committee, required by Section 2 of the canon "Of Candidates for Orders."
3. He shall have remained a Candidate for Orders at least one year from the date of such testimonials.
4. He shall have presented to the bishop a testimonial from at least one rector of a parish, signifying a belief that the person so applying is well qualified to minister in the office of a deacon to the glory of God and the edification of His Church.
5. He shall have been examined by the bishop and at least two presbyters, on his fitness for the ministrations declared in the Ordinal to appertain to the office of a deacon.

SECTION 2. A deacon ordained under this canon shall not be allowed to take charge of a parish.

SECTION 3. In every parish in which a deacon ordained under this canon shall officiate, he shall be subject to the direction of the rector of the parish, so long as therein resident, and officiating with the approbation of the bishop.

SECTION 4. A deacon ordained under this canon shall not be transferable to another diocess without the request of the bishop to whom he is to be transferred, given in writing to the bishop to whose jurisdiction he belongs.

SECTION 5. A deacon ordained under this canon shall not be entitled to a seat in any Convention, nor made the basis of any representation in the management of the concerns of the Church.

SECTION 6. A deacon ordained under this canon shall not be ordained to the priesthood without first going through all the preparatory exercises of a candidate for deacon's orders, as required by the canon thereto relating, in addition to those required of a candidate for priest's orders, nor without presenting all the testimonials required by the canon of testimonials to be produced on the part of those who are to be ordained.

SECTION 7. In all respects not provided for by this canon, the deacons who shall be ordained under it shall be under the same direction and control as other deacons.

Of Foreign Missionary Bishops.

SECTION 1. The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a bishop or bishops of this Church, to exercise episcopal functions in any missionary station or stations of this Church out of the territory of the United States, which the House of Bishops, with the concurrence of the House of Clerical and Lay Deputies, may have designated. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, expressing their assent to the said nomination; which certificate shall be produced to the House of Bishops, and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

SECTION 2. Any bishop elected and consecrated under this canon to exercise episcopal functions, in any place or country which may have been thus designated, shall have no jurisdiction except in the place or country for which he has been elected and consecrated. He shall not be entitled to a seat in the House of Bishops, nor shall he be eligible to the office of diocesan bishop in any organised diocese within the United States.

SECTION 3. Any bishop or bishops consecrated under this canon shall, on presentment by two-thirds of the missionaries under his charge for immorality or heresy, or for a violation of the constitution or canons of this Church, be tried, and, if found guilty, punished, in all particulars, as if he were a bishop of this Church resident within the limits of the United States.

SECTION 4. Any bishop or bishops elected and consecrated under this canon may ordain as deacons or presbyters, to officiate within the limits of their respective missions, any persons of the age required by the canons of this Church, who shall exhibit to him or them the testimonials required by Section 2 of Canon IX. of 1841, signed by not less than two of the ordained missionaries of this Church who may be subject to his or their charge.

SECTION 5. Any foreign missionary bishop, consecrated under this canon, may, by and with the advice of any three missionary presbyters under his charge, at his discretion, dispense with those studies required from a candidate for deacon's orders by the canons of this Church; *Provided* no person shall be ordained by him who has not passed a satisfactory examination, in the pre-

sence of two presbyters, as to his theological learning and aptitude to teach. *And provided further*, that no person shall be ordained by him until he shall have been a candidate for at least three years. Nor shall any deacon so ordained be advanced to the order of presbyters, who has not been in deacon's orders for at least one year. Nor shall any deacon or priest, who shall have been ordained under this canon, be allowed to hold any cure, or officiate in the church in these United States, until he shall have complied with existing canons relating to the learning of persons to be ordained.

SECTION 6. Any foreign missionary bishop or bishops elected and consecrated under this canon, shall have jurisdiction and government, according to the canons of this Church, over all missionaries or clergymen of this Church resident in the district or country for which he or they may have been consecrated.

SECTION 7. Every bishop elected and consecrated under this canon shall report to each General Convention his proceedings and acts, and the state of the mission under his supervision. He shall also make a similar report, at least once every year, to the Board of Missions of this Church.

No. VI.

“THE HOLY CHURCH, THROUGHOUT ALL THE WORLD.”

As the word *Catholic* is, through the modern perversion of it, an indefinite term to the apprehension of many readers, and is still applied by some English and American writers and public speakers (in the plenitude of their ignorance), *exclusively* to the members of *one branch* of the Church Universal,—notwithstanding that the different branches of the Church throughout the world have *never* abandoned the appellation, nor conceded it for a moment to the sole possession of the Italian branch and its dependencies: nevertheless, as this ignorance prevails amongst persons otherwise intelligent, and a Bishop of Norwich is found, in the nineteenth century, dishonest enough to authenticate the falsehood on the platform of Exeter Hall, and to unchurch his own

communion, the following table from the United States "Church Almanac," published officially, is subjoined to these *addenda*, as showing to the reader, in black and white (by an authoritative document), what portions of the Christian communion throughout the world are recognised by that apostolical branch of the Church in the United States as lawfully constituting the existing Catholic Church, which was planted by the Apostles in "all the world." It will be found to embrace *eleven-twelfths* of the nominally Christian community: all bound together by the tie of a common uninterrupted *apostolic descent*, the same *creed*, the same *episcopal government*, and the same *three orders* of ministers. It will be observed that this table does not include Romanists, *i. e.* those adherents of the Roman see in Britain and her colonies, or the United States, Russia, Sweden, Asia, &c., who are—either by dissent and separation from the national Churches, or by naturalization, without conforming to them—in a state of recusancy, like other non-conforming dissenters. If these are included the proportion will be larger.

The subjoined table (corrected, as far as I have the means, to this date) was put forth by the "Protestant Episcopal Tract Society," in conformity, I presume, with a declaration of the House of Bishops in their Pastoral of 1838 (prepared by Bishop Griswold), in which the members of the American Church are reminded by their spiritual fathers that, though small in number compared with the aggregate of the "denominations around them, it should not be forgotten that, in all the points which we deem *essential* to Christianity, we agree with what has been and *still is* held by far the greater part of Christians throughout the world." The *necessity*, as English and American Churchmen, of comprehending the Churches under the papal yoke, where they legitimately exist—as in France, Spain, Portugal, &c.—in this Catholic family of the visible Church of Christ, is shown by Mr. Palmer in his "Treatise on the Church," dedicated, by permission, to the primates of England and Ireland; while the *practice* of the Church of England, in admitting clergymen of the Roman communion to our altars, without re-ordination, gives the lie to those "false prophets" who deny our younger sister's* claims.

* The episcopal Catholic Church of England, as now governed and constituted, and in her faith and doctrine, is nine years older than the Church of Rome.—See *Bishop Burgess*, and the honest "Roman Catholic" writers.

The unsound doctrines, arrogance, and uncatholic exclusiveness of that Church, lies at *her own door*, and dates from the Council of Trent. We, as a branch of the one Catholic Church,—recognised as such by a Bishop of Rome since our separation from that see—admitted to possess valid orders by the *most learned* writers of the Roman communion—we lose nothing by making such a charitable, such an historically correct admission on behalf of this continental communion. Of course, I do not include in the lawful Church of Rome the *Romanist sect* of this island, to which Mr. Newman has attached himself, the schismatical position of which is the more sinful as it is taken (on the part, at least, of the usurping priesthood) *in the face of light and knowledge*; on the part of the unhappy clerical apostates a sacrifice of duty and conviction to sentiment and feeling. It is due, however, to these lapsing brethren to add, that a morbid sympathy for the unreformed branch of the Catholic Church under papal sway, is not confined to the *clerical* ranks in England. The readiness with which the recent fabrications of the pretended “Abbess Makrena Micczyslawska,” the popish Maria Monk, and her “Basilian nuns” at Minsk, were adopted by the “liberal” part of the English community and press, and the commiseration expressed for the fabled “martyrs,” whose supernatural sufferings and incredible feats (better suited for the nursery books than a sober narrative) are still, *in spite of their full refutation*, professedly credited by those who are foremost in their opposition to the Church of England in her integrity as a Catholic communion, affords a mournful illustration—either of an increasing preference for the Romish Church, amongst the laity of this country, or of the equally dangerous indifferentism which pervades all ranks of politicians and nominal “protestants.”

Churches.	Bishops.	Presby- ters and deacons.	Laity.
The Church of England	2 archbps. 25 bishops	14,600	16,000,000
Ireland	2 archbps. 12 bishops	1,964	1,100,000
British India	3 bishops	229	
Australia	1 bishop	51	
Van Dieman's Land	1 bishop	22	
New Zealand	1 bishop	18	
West Indies	3 bishops	185	
British North America	5 bishops	300	301,000
Other British dependencies	1 bishop	19	
The Church of Scotland	1 primus, 5 bishops	86	
The Church of Rome			
States of the Church	1 pope, 67 bishops	..	2,500,000
Italy, Sicily, and Corsica	39 archbps. 265 bishops	..	19,500,000
Spain	8 archbps. 47 bishops	..	13,500,000
Portugal	2 archbps. 13 bishops	..	3,700,000
France	15 archbps. 65 bishops	35,934	30,000,000
Austria beyond Italy	.. .. .	..	22,000,000
Bavaria, Belgium, Cracow, Prussian Poland, with the European countries in which the established re- ligion is sectarian	} .. .. .	..	12,000,000
South America	4 archbps. 25 bishops		
Mexico	.. .. .	..	11,000,000
Cuba	.. .. .	..	1,000,000
Porto Rico	.. .. .	..	195,000
The Church of Sweden	1 archbp. 11 bishops	3,500	3,000,000
"Greek Church" or Church of Constantinople	} 1 patriarch, 116 bishops		
Pontus			
Asia Minor			
Thrace			
The Church of Russia	4 metropolitan, 34 bishops	190,000	47,810,525
Missionary Settlement	1 bishop		
The Church of the Kingd. of Greece	} 10 archbps. 30 bishops	..	1,250,000
The Church of Georgia			
The Armenian Church	42 archbps. 150 bishops		
The Chaldean Church	1 patriarch, 6 bishops		
Mountain Chaldean	1 patriarch, 1 metr. 8 bps.	..	100,000
The Syrian Church (called Jacobite)	} 1 patr. 21 metr. 65 bps.		
The Maronite Church	1 patr. 5 metr. 13 bps.	..	115,000
The Coptic Church	1 patriarch, 10 bishops	..	50 000
The Abyssinian Church	1 patriarch		

No. VII.

COLLEGES AND PUBLIC SCHOOLS IN THE UNITED STATES UNDER
EXCLUSIVE CHURCH CONTROL.

WASHINGTON COLLEGE, Hartford, Connecticut.—Dr. Totten, President. Professorships: Ancient Languages; Moral and Intellectual Philosophy; Chemistry; Mathematics and Natural Philosophy; Botany; Law; Lectureships in Anatomy and Physiology.

CONNECTICUT EPISCOPAL ACADEMY, Cheshire.—The Bishop, President; the Rev. S. P. Paddock, Vice-president and Principal.

COLUMBIA COLLEGE, New York.—Dr. Duer, President. Professorships: Moral, Intellectual, and Political Philosophy; Greek and Latin Languages, Literature, and Antiquities; Natural and Experimental Philosophy, and Chemistry; Mathematics and Astronomy. The holders of these professorships form the Board of the College for the administration of its discipline. Besides them there is an "Adjunct Professor of the Greek and Latin Languages," who is Secretary to the Board. The Faculty also embraces a Professor of Law, Professor of Hebrew, Professor of the Spanish Language and Literature, Professor of the French Language and Literature; Manipulator in Chemistry; Instructor in Drawing and Perspective; and Librarian.

TRINITY SCHOOL, New York.—The Bishop, President; the Rev. William Morris, Rector; and Assistants.

ST. PAUL'S COLLEGE, Flushing, Long Island.—Dr. Muhlenburg, Rector. Professorships: Evidences and Ethics of Christianity; Hebrew, Greek, and Latin Languages; Mathematics and Natural Philosophy; Chemistry and Mineralogy; Assistants to the Latin and Greek Professor, and Mathematical Professor; Teachers in the French, German, drawing, and music; Chaplain, &c.

ST. ANN'S, Female Institute, Long Island.—Dr. Schroeder, Rector. Assistants. An Institution of the highest class.

ASTORIA FEMALE INSTITUTE.—The Rev. John W. Brown, Rector. Female teachers in the various departments.

GENEVA COLLEGE, Western New York.—Dr. Hale, President.

Professorships: "Startin professorship of Evidences of Christianity;" Mathematics and Natural Philosophy; Statistics and Civil Engineering; Latin and Greek Languages and Literature; Chemistry; History, Modern Languages, and Belles Lettres; Latin and Greek Languages.

HOBART HALL INSTITUTE, Oncida County.—The Rev. Marcus A. Perry, Principal.

LOCKPORT SEMINARY.—Rev. Ebenezer H. Cressy, Principal.

DE LANCEY INSTITUTE.—A Principal and Assistants.

ST. MARY'S HALL, Burlington.—A female institution of a high character. See pages 228 and 399.

ST. MARK'S HALL, Orange, New Jersey.—The Rev. A. Ten Broek, Rector. The Bishop, Patron.

ST. MATTHEW'S HALL, Port Colden, New Jersey.—The Rev. P. L. Jaques, Rector. The Bishop, Patron.

NEWARK FEMALE SEMINARY, Delaware.—The Bishop of Delaware, Patron; the Rev. W. E. Franklin, Principal; efficiently assisted. A favourite institution of female tuition.

ST. JAMES'S COLLEGE, Hagerstown, Maryland.—The Rev. John B. Kerfoot, Rector and Chairman of the Faculty. Professor of the Evidences and Ethics of Christianity, the Rev. Reuben Riley, Vicar-rector and Chaplain. Other professorships: Latin, Greek, and Hebrew Languages and History; Rhetoric, Intellectual Philosophy, and Political Economy; Mathematics, Natural Philosophy, and Chemistry. Five other tutors, a steward, and a curator. There is (as in several other colleges) a preparatory department, or grammar school.

The following is the daily order observed in this college:—

"The waking bell rings at six o'clock—in summer earlier—when the pupils rise, and in eight minutes appear at roll. Then they go to the washing-room, superintended by a prefect.

"At twenty minutes before seven all the household are in chapel for the morning prayers, which on Wednesday and Friday, and on all the Holydays, are the regular morning services of the Church. Immediately after they proceed to breakfast in the refectory, where the students take their meals, always in company with all the members of the family. From breakfast until about eight they are at liberty in the open air, or, in bad weather, in the house. About eight the bell calls them to the study-hall, where half an hour is spent in exercises in English

grammar, orthography, and elocution, in which all the pupils unite. The succeeding four hours are spent in alternate study and recitation, with an interval of a few minutes between each for recreation. During study and recitation hours the strictest silence is enjoined, and no intercourse allowed among the boys.

“At twelve the boys wash for dinner, and at ten minutes past twelve the chapel bell rings, to remind all of the duty of devotion at that hour. Some repair to the chapel, where a short service is performed; attendance on which is wholly voluntary.

“At twenty-five minutes past twelve, the dinner-bell calls them to the assembly-hall, when they go in order to the refectory. Immediately after dinner they assemble for a short time, when the reports by the professors, instructors, and prefects, of delinquencies in lessons or conduct, are examined into, and are followed with such discipline as the cases require.

“From one to two, recreation.

“From two to four, study and recitation.

“From four to five, recreation.

“From five to seven, study and recitation.

“Tea at seven.

“During the months of June and July, this arrangement is changed to suit the season.

“After tea a short space of silence is set apart for reading the Holy Scriptures; immediately after which are the evening family prayers in the chapel. The remainder of the evening is spent in reading, study, or quiet amusement, and by nine all are in the dormitories, where each sleeps in a separate bed.”

The religious education of the students is also strictly attended to in St. James'; and “as the sons of churchmen,” says the “Register,” “the pupils are carefully taught the character and claims of their own communion, as a part of the One Catholic Church of Christ. *All* attend the morning prayer in the chapel before breakfast, on Sundays and week-days; and on Sundays the Litany and Communion, and Evening Prayer. Every canonical day is rubrically observed. There are, as usual, four classes. The candidates for the Freshman class are examined in Sallust, Virgil, the grammar, &c.; Xenophon's *Anabasis*, the Greek Testament; Algebra (through simple equations), Geography, History, &c. The senior class read the most difficult books used in the English Universities, and review their previous stu-

dies ; besides attending lectures on Geology, Mineralogy, Constitutional Law, and the higher sciences. Terms, 225 dollars (£45) per annum, payable half-yearly. The charges include everything but clothing, books, stationery, &c.

VIRGINIA THEOLOGICAL SEMINARY.—The Bishop, President ; his Suffragan (Dr. Johns), Vice-president ; and three Professorships. See page 193.

FAIRFAX INSTITUTE, Virginia.—The Rev. G. A. Smith, Principal.

GEORGIA EPISCOPAL INSTITUTE.—The Rev. Charles Fay, Principal. The Bishop of Georgia, Visitor.

THEOLOGICAL SEMINARY, Gambier, Ohio.—The Bishop, President, and Professor of Ecclesiastical Polity and Pastoral Divinity ; three other professorships.

KENYON COLLEGE, Gambier.—Four professors and two other tutors. To this college are attached a senior and a junior grammar school.

KENTUCKY THEOLOGICAL SEMINARY, Lexington.—The Bishop, President ; three professorships.

ST. MARY'S SEMINARY (FEMALE), Indianapolis, Indiana.—The Rev. Samuel L. Johnson, Principal ; Dr. Monroe, President ; three female teachers ; five trustees.

COLUMBIA FEMALE INSTITUTE, Tennessee.—The Bishop of the diocese, President, and Lecturer on Moral Philosophy ; the Rev. F. G. Smith, Rector, and Lecturer on the Physical Sciences, and Teacher of the Higher Mathematics ; the Rev. John W. Brown, Lecturer on English Literature ; with four other male, and *nineteen* female teachers, a Librarian, Accountant, and Secretary. This institution is the largest of its kind in the country, established through the untiring exertions of Bishop Otey, its founder. The buildings are extensive and substantial, of the Gothic order. There are three departments of study,—a “Pestalozzian,” “Junior,” and “Senior.” The course of study embraces, besides French, Italian, and the classics (excepting Hebrew, &c.), Algebra, Theology, *Ecclesiastical Polity*, with the usual elegant accomplishments ; and, unlike many “young ladies’ schools” in the United States, the training in every branch is *thorough*. The Church in the West will find the benefit of such instruction to her daughters another day ; to estimate it now is impossible.

KEMPER COLLEGE, St. Louis, Missouri.—The Rev. E. C. Hutchinson, President ; three professorships.

JUBILEE COLLEGE, Peoria, Illinois.—The Bishop, President ; the Rev. Samuel Chase (the bishop's nephew) Principal ; two professorships only founded. If the magnificent design of the presiding bishop (now in its infancy) be completed, this will be one of the most important Church institutions in the country. His nephew reports that "The several departments are in operation. In the theological, two have pursued the prescribed course and been ordained, and are now actively engaged as missionaries ; in the collegiate department the Freshman and Sophomore classes have been formed, the members of which were prepared here ; in the preparatory department others are in course of preparation for the next Freshman class." There is also a female department, one mile from the college, under the charge of the bishop's daughter, assisted by himself and Mrs. Chase. In western America, where the weeds of schism and atheism luxuriate, such an asylum for the education of the daughters of Illinois within the Church's own bosom, as "polished corners of her Temple," is a greater boon than the more favoured of their sex in Catholic England can easily estimate.

COURSE OF STUDY AT JUBILEE.

Preparatory Department.—Reading ; Spelling ; Writing ; Modern Geography ; English Grammar ; Latin Lessons (*Anthon's First and Second Parts*) ; Cæsar ; Cicero ; Virgil (*Anthon's*) ; Greek Lessons (*Anthon's First and Second Parts*) ; Greek Reader (*Anthon's*) ; Arithmetic (*Davies's*) ; Algebra (*through Equations of the first degree*).

Freshman Class.—Ancient Geography (*Butler's*) ; Greek and Roman Antiquities ; Sallust (*Anthon's*) ; Livy ; Horace (*Anthon's Carmina and Epodes*) ; Xenophon (*Anabasis and Memorabilia*) ; Herodotus (*begun*) ; Algebra (*Davies's Bourbon finished*) ; Geometry, Plane, Solid, and Spherical (*Davies's Legendre*).

Sophomore Class.—Outlines of Ancient History, Sacred and Profane, with Chronology ; Elements of Rhetoric and Oratory ; Horace (*Anthon's Epistles and Satires*) ; Tacitus ; Herodotus (*finished*) ; Homer ; Euripides ; Acts of the Apostles (*in the original*) ; Trigonometry, Plain and Spherical, and their applica-

tions (*Davies's Legendre*); Nature and use of Logarithms; Navigation and Surveying; Analytic Geometry (*Davies's commenced.*)

Junior Class.—Outlines of Modern History, Sacred and Profane, with Chronology; Evidences of Christianity (*Paley's*); Intellectual Philosophy (*Upham's and Abercrombie's*); Cicero de Oratore and de Officiis; Horace (*Anthon's Epistola ad Pisones*); Demosthenes; Æschines (*de Corona*); Æschylus; St. Paul's Epistle to the Romans (*in the original*); Analytic Geometry (*finished*); Natural Philosophy; Mechanics; Hydrostatics; Pneumatics; Electricity; Theory of Storms; Magnetism; Optics.

Senior Class.—Elements of Criticism (*Kames's*); Butler's Analogy; Ecclesiastical Polity; Philosophical Works of Cicero; Plato (*Crito and Phædo*); Sophocles (*Ædipus Tyrannus*); Chemistry; Astronomy (*Cambridge*); Examination of the Geography of the Heavens.

ALABAMA FEMALE INSTITUTE.—The Bishop, Visitor; the Rev. A. S. Smith, Rector; four Assistants.

No. VIII.

COTEMPORARY PRESIDENTS AND PRESIDING BISHOPS.

Presidents.	Inaug.	Presiding Bishops.	Suc.
George Washington	1789	Samuel Seabury Samuel Provoost William White	1789 1792 1795
John Adams	1797		
Thomas Jefferson	1801		
James Madison	1809		
James Monroe	1817		
John Quincy Adams	1825		
Andrew Jackson	1829		
Martin Van Buren	1837	Alexander V. Griswold	1836
William H. Harrison	1841		
John Tyler	1841		
James K. Polk	1845	Philander Chase	1843

BX5882 .W35
Ecclesiastical reminiscences of the

Princeton Theological Seminary-Speer Library



1 1012 00004 0271

